

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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Pastor S. B. Culpepper changes from Wellington to Cameron, Texas, and is well received.

Pastor S. G. Pope goes from Merigold to Belzoni, having been unanimously recalled to this his charge of a few years ago.

The sentencing of two notorious bootleggers in Jackson to the federal prison was a victory for prohibition. Credit is said to be due chiefly to E. S. Chapman, federal prohibition agent.

There are said to be in the Southern Association of Colleges, five Baptist colleges, four Methodist, three Presbyterian, two Disciples and one Episcopalian.

The work of the kingdom will be cut short by just the amount you fail to pay of your subscription to the campaign fund. Are you willing that the work shall suffer on your account.

We begin this week the expositions of the Sunday School lesson. The lesson for February will be furnished by Brother J. W. Lee of Batesville. Each month will be furnished by a different writer. So we will have variety and the work will be excellently done.

J. S. Johnson, now in the Baptist Institute, has been called to Bay St. Louis. The church will have half his time and Logtown church the other half. He will move on the field June 1st. Missionaries O'Bryant and Bruce send in a good list of subscribers from this field.

One Baptist deacon recently was impressed with the obligation to help feed the starving in China. So on Monday he decided to give all he made that day to the famine sufferers. Before the day was over he had collected \$50.00. How would you like to try it.

The Baptist and Reflector has been sold to the Tennessee Convention for \$15,000, and it appears that Bro. Cooper is a free man. Dr. H. C. Moore edits the paper during January and after that the Board of Directors expect to announce a permanent editor. The Tennessee paper has had a long and honorable history. Many Mississippians have fed on it. Editor Cooper has done well under many difficulties.

For a church to be on the honor roll, it is necessary that the renewals be made promptly. It is as necessary for a church to pay promptly as for an individual. It is obligatory on the clergy to drop the names when the subscription is behind. And more confusion is made by a church getting behind than by an individual being remiss. Brethren, please observe this exhortation.

Report comes from Friar's Point that the judge does not permit lawyers to smoke in the court room, nor put their feet on the table nor spit on the floor. We have often wondered why a court house should not be made a decent place. They are generally more like a horse stable than a place of justice. The report says the new order met with general favor and was observed punctiliously.

Western farmers propose to give a large part of their surplus crop of corn if other people will pay the cost of carrying it to the suffering in Europe and Asia, with the proviso that none of it be thrown on the home market. We are not sure that this is altogether altruistic, for if it should be done it would mean a corresponding better price for what remains. And then we were told during the war that corn could not be shipped to Europe as it soured on the way. For this reason we ate corn bread and sent the wheat to Europe.

Pastor J. B. Quinn says Tylertown will put the Baptist Record in every home.

The laymen of Iowa are said to have put their State Baptist paper into every Baptist home in the state.

The Home for old preachers in Texas, has been closed because preachers didn't go to it. We had a similar experience in Mississippi.

The Deer Creek Sunday School Convention will be held at Leland, February 22-23. The church at Leland opens its heart and home to all who will come.

Business was said to be dull at the Roman Catholic Confessional after a sermon by Mr. Mahoney on "How Sin is Forgiven," preached at the First Church, Gulfport.

The Religious Herald of Richmond has been published under the same name since 1828, and never a hundred yards from the present location.

Students of Tulane now prohibit smoking in the buildings of the University. A bill is before Congress to prohibit smoking in governmental buildings. This is because of fires started by smokers.

Brother M. R. Cooper makes a very graceful bow in retiring from editorial work, but intimates that he will some day come back. They say that when one has once gotten printer's ink on his fingers, he will never be able to keep away from it.

## LAUREL, MARCH 8-10

State Baptist Sunday School and Young People's Convention. Coming?

Brother W. O. Carter, has finished at the Ft. Worth Seminary and ought to come back to Mississippi. Brother Chas. Nelson of Shannon says this is a good opportunity for some church to get a pastor.

There was a good cartoon on the "Blue Law" in a recent Commercial Appeal. It was the picture of a small boy with a pleading looking pup gazing with evident disappointment and disapproval on a recent poster on the wall, bearing the title "Dog Tax Law." The Blue Law is the one you don't want to keep.

The annual lecture course in Clarke College made possible by the generosity of Rev. C. S. Wales, now of Arkansas, formerly of Corinth, Miss., will be given this year by Dr. Keeling of Stamps, Ark. The day lectures will be on the Life of Paul; night lectures on Prayer, in the college chapel beginning January 25. Preachers adjacent to Newton will do well to arrange to attend.

In Mercer University, for instance, all the students are required to take a course in church and denominational work. All of the students are taught how to organize a Baptist church, to conduct a conference, to exercise discipline, and an actual demonstration is given of all the work of a Baptist church. A state convention is organized and a demonstration is given of all its activities. A Southern Baptist Convention is organized, and the work of the various boards of the Convention is shown.

Dr. Edward Stubblefield has resigned at Clarks-ville, Tenn. He was once pastor at Oxford.

Dr. Wm. H. Smith has resigned as secretary of Education in Alabama and is selling art glass and church furniture.

Pastor Franks of Pineville, La., was given a beautiful watch for a Christmas present by the B. Y. P. U.'s in his church.

Union University trustees of Jackson Tennessee have authorized the erection of a building for the academy and business department.

The London home of J. P. Morgan has been given to the United States Government as a residence for the Ambassadors to Great Britain.

Only two Southern Baptist papers having the state for their special field are now privately owned one in North Carolina and the other in Missouri.

Chicago reports that the fruit and vegetable men are staunch advocates of prohibition as it has greatly helped their business.

Dr. W. B. Crumpton for a long time secretary of Missions in Alabama has published a book of memoirs. It is bound to be interesting, like everything he writes.

The percentage of insane in New York State due to alcohol has been reduced from about eleven per cent to about two per cent since prohibition went into effect.

Brother J. E. Willis and wife are grateful for the little boy who has come to make his home in the pastorium. They have dedicated him to the Lord for whatever service may be His will.

Young people and others will be interested to read the address by Robert Gandy, president of the Clinton B. Y. P. U.'s, delivered at the recent recognition service in which the newly elected officers and committees were installed. We thought it good enough for a wide circulation.

The new million dollar church in Dallas, will cover an entire block, will have everything from the kitchen to the parlor. The Sunday School section will accommodate 5,000. This might be a fine idea if the present pastor could live forever. Some Miciah, the son of Imlah will be coming along directly and say it reminds him of David's numbering Israel.

We are sorry to hear of the death of Dr. T. S. Potts, of Memphis. He was for several years pastor of the Central church in Memphis; then superintendent of the Baptist Hospital in which office he was successful in raising the money for the first wing of that great building. He was also well known and greatly useful as an evangelist.

The Board of Ministerial Education had a meeting recently in Jackson to see what could be done in the face of the present depression to care for the young preachers in Mississippi College and Clarke College. They were compelled to adopt the expedient of cutting down promised help to many of the young men by half. Unless something is done to relieve the situation many of them will probably have to give up their school work. Have you some money with which the Lord has blessed you that could be invested to good purpose in these young men? The amount coming in for this purpose from the campaign pledges will not meet the needs. Send to Mr. M. P. L. Berry at Clinton. He is the treasurer of this fund.



The United States went to war to end war. But Bro. J. J. Taylor has gone to war to end war that is intended to end war. He has written a book which is a vehement polemic against war.

Mr. Wm. E. Hardy, until recently a student in Mississippi College, has entered the Seminary at Louisville. He finds so many Mississippians there that he is thoroughly at home and enjoying the work.

Mr. J. E. Sweaney has been elected and has accepted the position of Assistant Sunday School Secretary to succeed Rev. S. G. Posey, who has resigned to accept the pastorate of the church at Durant.

The past two years have proven how valuable is the help of pastors and other good friends in pushing the circulation of the Record. Dearly beloved, we thank you from our hearts, pray God's richest blessings on your work for this good year, and are confidently looking to you for your continued co-operation.

Occasionally one hears the expression "strong language" used in such connection as to imply that some people's conception of strong language is very similar to "strong" butter, this is an article which is decidedly rancid and offensive. If language has to smell bad and taste bad to be strong, it is better to have it weak.

Dr. M. O. Patterson informs us that arrangements have been made with Dr. W. O. Carver of Louisville, Dr. J. B. Gambrell of Ft. Worth, and Dr. Denham of New Orleans, to spend a week in Clinton and conduct a special institute for preachers in April. He is very fortunate indeed to secure these men and the preachers will be fortunate who can make their arrangements to attend. Fuller announcements will be made later. In the meantime, take the matter up with Dr. Patterson.

We learn from Bro. A. L. O'Bryant that a large number of our Mississippi preachers took advantage of the special course for pastors at the Bible Institute in January. Surely the churches ought to be better served this year than ever before, and more ought to be done for the lost and needy world.

Seeing is knowing. That's the way we found it at Drew. We had heard about their new building and growing work under the leadership of Dr. Webb Brame, but you can't realize it till you have seen it. It is a beautiful house, admirably fitted to all the work, and they are making good use of it. We have not seen a better anywhere in the state. They have the Record in the budget of course and the pastor says it has been a great factor in transforming the church. They are good listeners and make a preacher glad when he brings them a message.

Pastor R. A. Cooper rejoices that out of a short pastorate of three years at Amarillo, Texas, three have offered their lives for foreign mission work and one is to preach at home. A fifth is in charge of the Bible Department and Religious Training in a Woman's College. The last is his daughter, also one of the missionaries is his son, and the home preacher another son. John says: "I have no greater joy than to hear of my children walking in the truth."

When we studied geometry there were certain propositions which when proven had "corollaries," which means consequences or obvious deductions. That is what the putting of the Baptist Record into your local church budget is. If the Baptists of Mississippi own and operate a denominational paper, then obviously, the only proper and economical thing to do is to put it into every home in the church. Otherwise we are not getting the benefit of what we bought.

The First Church of Lexington, Ky., was unwilling to give up Dr. J. W. Porter as pastor, though he had been elected editor of the Western Recorder by the State Convention Board. So the

Board cast about for another man and finally secured Dr. V. I. Masters who has had charge for many years of the publicity department of the Home Mission Board. Dr. Masters is a thoroughly safe man and brings to this position valuable experience. We congratulate the Kentucky brethren and wish for them peace and progress.

Saul among the prophets! General Pershing made an appeal for disarmament at the recent Hoover dinner in New York. He was evidently in earnest and the people sat up and took notice.

Brother Stanley W. Rogers of Noxapater, highly commends to any churches needing young pastors these two brothers: Rev. Jno. Henry Gunn, a graduate of Mississippi College, and Rev. Mabry Carter, who finished at Clarke College and attended the Ft. Worth Seminary. He believes that any church will do well to get them. Certainly it is a time for churches and preachers to get together. He also mentions that Bro. I. A. Hailey of Union, is a man of wisdom and experience, now available for pastoral work.

Evident the dillatory of today are not without ancestors as the following taken from a paper published by Benj. Franklin a hundred years ago: "Gentlemen, it is but a little to each of you, though it will be a considerable sum to me; and lying in many hands wide from each other, (according to the nature of our Business) it is highly inconvenient and scarce practical for me to call upon every one; I shall therefore think myself particularly obliged, and take it very kind of those, who are mindful to send or bring it in without further notice."

The first public appearance of the seven Russian children brought to America by Admiral McCully, after their arrival at the home of the admiral in Anderson, S. C., was in the First Baptist Sunday School of that city. They were brought into the school for the special services of welcome which had been prepared for them. They, with the admiral and their governess, sat upon the platform during the exercises which consisted of brief talks of welcome by members of the school, a brief talk by the Admiral, songs of welcome sung by children of the school, and a song by the children themselves in their native tongue. This school, of which Mr. C. S. Leavell is the paid superintendent, is one of the largest in the South, and there were 1,064 present on this Sunday, January 16, besides perhaps 100 others who came in just in time for this service. It is certain that these children will remain in Anderson for several months, and perhaps permanently. They will become regular members of the Baptist Sunday school, and no means will be spared for their proper instruction in Bible knowledge.

"It is recorded in the life of Benjamin Franklin that when the Constitutional Convention in 1787 had been sitting for weeks, without making any real progress in shaping the future government of the liberated colonies, Benjamin Franklin, on June 28, moved 'That henceforth prayers imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business.' He further said: 'In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Light to illuminate our understanding. I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men! And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings that, 'Except the Lord build the house, they labor in vain that build it.'—Selected.

## ARE THERE DEGREES IN HEAVEN—YES.

Any intelligent individual is bound to admit this is true by looking at the situation from a Bible point of view. Let it be understood in the first place that there is no such thing as degree in salvation this could not possibly be true from the simple fact that salvation is a gracious gift of God and is just as full and complete with one individual as another. Nothing that one does or possibly can do in any sense whatever add one feather's weight to the surety of freedom or completeness of his salvation.

If it is "by grace" then it is not by work. I heard a good friend of mine, a most excellent Baptist pastor and preacher, say the condition of salvation was faith or belief, "He that believeth on the Son hath everlasting life." I answered how can that be a condition, when God gives the individual faith? We are liable to forget that, no amount of services entitles the servant to freedom, and no lack of service can bring the free into slavery, hence salvation and damnation are both without works. Salvation is not like an old time life policy in which you have to die to win, no, no, but the very moment spiritual life is imported by the incomprehensible power of the Holy Spirit that moment the sinner is set free, that moment the sinner has the victory and hence it is a matter of absolute impossibility for him to be defeated or brought back into slavery. If this statement is not true what does Peter mean, 1st Chapter, 1st Peter, "Kept by the power of God." We understand by this statement that the saved sinner is absolutely safe until God's power is set aside. And please how is this to be done. There are many reasons why the child of God should rejoice, I call attention to two and close, "He has an inheritance in heaven, and cannot be dispossessed of it, for as we are heirs of God, and joint heirs with Christ. Just so surely will we be brought by the power of God into this happiness.

Well then, where does the degrees come in. Read 3 chap. 1st Cor. Paul gives us to understand that in the end every man's work is to be tried and tested by fire and if any man's work abide or stands the test of fire he shall have a reward but if any man's work shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire. Now what kind of work is it that will stand the test of fire? There are three things that must always take place if the Christian is rewarded for his work.

(1) The motive must be pure. One great cause for criticism and harsh judgment is, we are mistaken about the motive, when the child of God is but actuated by a pure motive in his work he is on the right track.

(2) The work must be sustained by thus sayeth the Lord. O, how many things are done in the name of God and his word that shall not stand the test of fire. In this day of great Christian activity, men and women had better be sure their work is sustained by the immutable word of God. When the motive is pure, and when you can put your finger on the passage Book, chapter and verse, and say here is what God says in his word about what I am doing. Men, devils and critics may stand aside, for this work will stand the test, with one requirement, when other works will be consumed by the fire of God Almighty's Judgment.

(3) The third and last qualification is the work must not only be in keeping with a pure motive, and the work have a thus sayeth the Lord, but it must be done for the glory of God.

It is such a difficult matter to keep self out of the way. Paul says, "We preach Christ crucified and ourselves your servants for Jesus sake."

Whosoever shall break one of these least of commandments and shall teach men so shall be called the least in the Kingdom of heaven Matt. 5-19.

W. S. CULPEPPER.

Meridian, Miss.



ROUTING THE PESSIMIST  
or  
STEMMING THE TIDE FOR GOD.  
R. L. Scarborough.

Mankind is turning a sharp curve in a fast automobile. Civilization is in a chaotic flux. Economic and general depression bears hard on the nerve of industry. Commercial securities have a tremor of insecurity. The conservatism of fear and the pause of caution abound everywhere. A wave of crime sweeps from shore to shore, and all life and property trembles with trepidation. The seed of disorganization are being sown and the psychology of civilization is bad.

There are many pessimist in both business and religion. Retrenchment in fundamental matters without economy in others seems to abound in many sections. Progress has put on its holding back straps and progressiveness waits for the lowering of prices in the finished product and the rise of prices in raw materials.

This is a general statement of the prevailing state of mind. Society has not need for the pessimist. He uses all his strength in tearing down. His spirit being contagious, he is a menace to progress. He has no moral right to propagate his kind. His species should be put out of business.

Southern Baptists face a menacing situation. We won a great victory with sane, great and direct results and many by-products, glorious in their issue to our cause. We won with great spirit, resulting in a cemented solidarity. We entered our first fall cash campaign with high spirits but were soon struck down by a terrific storm of industrial depression. In a few states the cause of the Campaign was well nigh lost, in other states considerably damaged and in still other states only slightly crippled. In some sections the mind of the brethren is considerably depressed. Collections are poor. Debts are heavy and pressing. In the other places there is a spirit of caution, resulting in the demand for retrenchment and harmful economy.

This article is meant to help this situation. I have just read an article embodying the consensus of opinion of a large number of business men and industrial leaders of national reputation and wide experience. They speak hopefully of the immediate future. They all believe the crest of the crisis is passed and that the depth of the depression has been reached. They confidently believe in a spring revival in industry and an upward movement in business.

This is encouraging but I know something better than that viz., the assurance of conquering faith. I know the faith of Moses brought deliverance at the Red Sea when all else failed; I know that the bold aggressiveness of Elijah at Mt. Carmel brought a world-famed victory to God's cause, and that the simple optimism and confident trust of Elisha at Dothan brought into requisition God's "other army"; and that the trustful faith of Daniel made him mightier than the lions of opposition. I know that John the Baptist, the Apostle Paul, Martin Luther, John Knox, and many another Christian hero turned the tide of opposition against Christ's Kingdom. I know that many promises of God where appropriated in faith and prayer and supplemented by human effort will raise more money, build more institutions and put farther forward the gospel of Christ in adversity than will all the machinery of Christianity without faith in times of prosperity. I know that our people give more liberally in times of adversity when their spirits are high and their hearts warm with a compassion for the lost than they do in times of prosperity when indifference and pessimism abound.

*Solving the Problem.*

I suggest the following solutions for our serious problems and remedy for the prevailing epidemic of depression:

1. Convert, rout, swamp or isolate the pessimist. Inoculate him with a strong hypodermic of gospel faith in a solution of spiritual spizzier-inctum.

2. Center our gaze on the conquering strength of our God who sits regnant above our difficulties.  
3. Confidently count on the abundance of His hidden resources and make large drafts on His secret treasury. Prayer and faith are pass books that never record an overdraft.

4. Adopt no policy of economy which depletes efficiency, nor any retrenchment program which will imperil the sources of supply.

5. Put on an aggressive program which will build the spirit of the people upward and so develop their spirit of sacrifice that they will be enabled to give more liberally when they have less than when they have more.

6. Do what Moses did when he lifted the rod over the trackless sea, what Elisha did when he enabled his servant to see the heavenly army, and what the priests did when they reached the swollen tide of the Jordan, bearing the ark of God. They stepped out on the water but their feet came down on God's highway of faith.

7. Press the battle to the gates with a smiling face, a praying heart, and a conquering spirit.

8. Spurgeon gave good advice when he said: "I trust and pray like it all depended on God and preach and work like it all depended on me."

I crave for Southwide Baptists a glorious completion in cash of the cash of the task they have so victoriously begun in pledges.

"This is the victory that overcometh the world, even our faith."

A TRUE CHRISTMAS STORY.

In a town in Mississippi there live two working girls. From morning 'till night most of their hours are occupied with necessary work but they decided to devote Sunday afternoons to training a Sunbeam Band. The band progressed nicely for the children were bright and willing and the leaders loved them and loved the Master. As Christmas time approached, however, they felt that something should be done to celebrate the occasion. How many things they could think of that would be pleasant for the children if they only had time and money to devote to the cause. At last, however, not being able to get the time to fix anything themselves one of them called two of the children and told them that she wanted them to get up a Christmas program as Christmas must not pass without being celebrated by the Sunbeam Band. These little girls were delighted. They discussed very earnestly what they should do. One of them, Evie, had no mother but the other one, Janie, said, "We will ask my mother to help us get up a real 'Christmas' program." With enthusiasm she discussed these plans with mother but it was the middle of December and mother, always a busy mother, seemed to be doubly busy now and in a more or less vague way put the children off. The next day, however, sitting in her room she heard this conversation in the next room:

"We must surely have some music on the Christmas program."

"What shall we sing?"

"Oh, I think it would be the very thing to sing 'Dear Little Stranger Slept in a Manger' and, oh, Evie, if you would just tell the story of the baby Jesus. Don't you remember like we read in the second chapter of Matthew?"

"And find a real missionary story. One that tells about what kind of Christmas children have in heathen lands."

There was silence. Then a little voice said, "Had you thought about it that the children in heathen lands that have never heard of Jesus do not have any Christmas at all?" This seemed to throw a damper over the planning of the program but finally their little spirits rose and the conversation was resumed.

"Oh, Evie, when the B. Y. P. U. had their program they had some refreshments and things looked red and green and just like Christmas for the world. Let's have something like that."

"How can we when we haven't got any money?"  
"O, I tell you what we can do. We can take my fifteen cents and your fifteen cents and buy every

one a stick of candy and tie a little piece of red ribbon around it."

After the mother listened to these earnest plans the very important things she was doing seemed somehow to grow less important. She called the little girls and gave them a story of how children spent Christmas in China when they have heard of Christ. With the help of the children she made white tarlatan bags and filled them with raisins, candies and an apple and tied the necks of each bag with red. The delight of the children knew no bounds but it was to be kept a great surprise for Miss Dorothy and Miss Margaret, the leaders.

A neighbor helped the little girls make some Christmas bells of white paper, with a message on each in red ink, and a bow of red ribbon tied on each bell, and the neighbor told a beautiful story of the spirit of sacrifice found in a little boy whose heart was filled with the real Christmas spirit.

Needless to say the Christmas program was a great success. That night Janie sat pensively before the fire with her chin resting in her hands. "Mother," she said, "I think the way to get people interested in the Lord's work is to give them something to do. Evie and I have had such a grand time doing this little program and don't you think we will know better how to do it next time?"

Can it be that much of the poverty of the spiritual lives of our children is due to the fact that we are too willing for them to continue to be helpless babes in Christ, that we have not the time to teach them how to walk by themselves? We have not time to lead them gently until they have attained the stature of a strong, useful Christian? We spend our money and our time developing them in other directions and so often while we are busy here and there the child is gone. Let us not forget that one of the important Commission that Christ gave to those that love Him is this: "Feed my Lambs."

Mr. Roger W. Babson, a noted authority on finance in an address before the Association of Commerce in Chicago last week is thus reported:

"The need of the hour," he asserted, "is to get employers and wage earners to give their hearts to God. Business depression can be avoided, but only by redirecting the minds of your people to the needs of integrity, honesty and thrift."

Members of the association stiffened in their chairs at this new doctrine and listened intently as Mr. Babson assured them the present business slump was not due to lack of "salesmen or foreman or more technical men but to lack of religion."

"Business runs in circles," he continued, "first a period of prosperity, and then a period of depression. The statistics of these business changes show that periods of depression invariably follow the unrighteousness, dishonesty, extravagance and inefficiency which develop in the latter half of a period of prosperity and that a period of prosperity is the reaction from the righteousness, industry, integrity and thrift which develop in the latter half of a period of depression."

"The meaning of this is plain. It is not railroads, steamships or factories which cause our prosperity: it is not bank clearings, foreign trade or commodity prices which give us good business."

"Prosperity is based upon those fundamental qualities of faith, temperance, service and thrift, which develop in the latter half of a period of demerits of prosperity are the ten commandments."

Dr. Hight C. Moore, Secretary of the Southern Baptist Convention, says that Chattanooga will take good care of the Convention in May. The Billy Sunday Tabernacle will seat about 7,000 people. The exhibits will be in a tent near the Tabernacle. The headquarters hotel is only one block away.



# The Baptist Record

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## EDITORIAL.

### QUESTIONINGS OR FAITH.

Religion has much in it that appeals to the speculative mind; the sort of mind that asks questions, that tries to solve problems, that is adventurous, that tries to find out things in the realm of science, history or philosophy. For this reason philosophy and religion have been generally very closely associated, sometimes on good terms as friends and fellow-seekers of the truth; at other times as unfriendly competitors with something of jealousy and suspicion of each other.

The early gospel message of the apostles, who went out of Palestine to preach, encountered an inquisitive rather than a virile character of mind. The wide-spread degeneracy of the age manifested itself in the disposition to discuss rather than discover truth. Paul tells Timothy, "Guard that which is committed unto thee, turning away from the profane babblings and oppositions of science, falsely so-called. A parrot seems to rest comfortably hanging with his head down while his feet grasp the pole above. There are a few quadrupeds which can sleep swinging to the lower side of a limb, or hanging pendulant by the tail. Similarly there are a few people so constituted that they have more peace of mind and more contentment of soul when they suspend their mental activities on an interrogation point, than when they walk out and stand on the adamant rock of divine revelation. But this is an abnormal or diseased condition and not the natural condition of mind.

There is a clear line of cleavage between what comes down from above and what is produced from beneath. The first is positive, authoritative, didactic, dogmatic, final. The other is tentative, partial, progressive and for ever incomplete. The Bible and the religion of Jesus Christ belong to the former. All human knowledge, every form of science, hyphical or psychological belongs to the latter. One is delivered to man; the other is discovered by man.

Confusion comes when we try to mix them or use the method of science in religion or the "scientific attitude" in interpreting the Bible. In the study of the Bible, in matters of religion, the organ of appropriation is faith. We walk by faith. The just shall live by faith. Our life will be large or small as our faith is active in taking in the truth of God. You will be interested if you will read the first epistle to Timothy and underscore the words faith, faithful, believing. It will be well marked.

In the very outset of the epistle Paul reminds Timothy of his charge against "fables and endless genealogies which minister questionings rather than a dispensation of God which is in faith." Notice the natural contrast between "questionings" and "faith." The Socratic method of teaching by questions is good

in its place. It tends to awaken the mind, to stimulate inquiry and investigation. One must do some thinking to answer questions. At the same time it must be remembered that one fool can ask more questions than twenty wise men can answer. Many questions can be asked in many realms to which man has not yet found the answer. About many subjects we are still up in the air, and liable to remain a while.

But this not religion; and it is not the method of religious growth in the individual, nor advancement for the whole body. It is no province of the religious teacher in the home, or Sunday School or College, or Seminary, simply to provoke investigation. The soul must find rest in truth, in certainty. Some Sunday School classes spend their time in discussions in what Paul denominates dialogisms. It is these he called "vain talkers," desiring to be teachers, "striving about words to no profit."

Over against this "questionings" he puts the positive message, "the dispensation of God which is faith." This is the gospel which comes to us by the revelation of God, is entrusted to us as a stewardship and whose key-word is faith, which can be understood, accepted appropriated by faith alone, by the simple acceptance of it on the authority of the Son of God who is accredited in full and his message vindicated by his own resurrection from the dead.

Paul gives a sample of this revealed gospel, a summary of it indeed in the hymn he quotes, (1 Tim. 3:16). "Without question, immensely important is the mystery of godliness: He was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, Believed on in the World, Received in glory." Peter says of the gospel, "Which angels desire to look into." But the only beings who can see into the gospel are sinful men, conscious of their sin and need and willing to accept a salvation divinely provided and gratefully and freely received.

Our generation has a good deal of that speculative inquisitiveness that would change the whole scheme of redemption from a plan of God for saving men from sin to a subject for philosophic dissertation, or a subject for men to whet their wits upon.

### LIKE PEOPLE LIKE PRIEST.

In the fourth chapter of Hosea is a picture of fearful apostasy and outbreking sin. It is a sickening spectacle of swearing and stealing and lying, of adultery and murder. Then there follows inevitably the wrath of God in judgment upon the nation. But the thing that concerns us now is the responsibility of the religious leaders for this condition. The prophets and the priests have been fearfully amiss in their duty to the people and shall share in the universal catastrophe and disaster. "It shall be like people like priest."

Some have been surprised that the scripture did not give it exactly in the opposite way, namely: "Like priest, like people." That would seem the natural thing to expect. Indeed that is the way things ought to be, supposing that the priest is what he ought to be. But the facts were the other way in the case of these religious leaders. Instead of being leaders they were being led by the nose. Instead of inducing the people to follow an example of righteousness, they were following the people's example of unrighteousness. Instead of being the formers of public opinion, they were adopting the opinions and standards of the people. Instead of being princes in their positions, they were puppets in the hands of the public.

Surely there is a message in this condition for the preachers of our time, perhaps of all time? Are there preachers among us who permit the others to set the standard of conduct and to fashion the ideals of the congregation. There are plenty of those who are ready to live on a low level, who are ready to live on a low level, who are contented with inferior ideals. Does the worldly crowd in

your church run the church and determine its standard of life? Do the people who are out of sympathy with the spiritual life permit your speaking out? Do the covetous numbers of the church set the gauge of the church's activities and put a padlock on the preacher's lips.

This is not to recommend any belligerent policy for the preacher; though there are worse conditions than war. But the preacher is to have all boldness in teaching the people their duty, and the man who is afraid ought never to disgrace the pulpit. He is not to force any measures through, nor to put anything over the people, but he is to lead them into paths of righteousness and make them one hundred per cent efficient in the work of ministering.

If the judgment of God is visited upon people for their failures and their sins, the preacher will not escape. "It shall be like people like priest" when the visitation of wrath comes. As Mordacai said to Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews." The truth of it is that the preacher who fails to lead his people is the one who is generally discarded first. The man who fails to develop his people in giving to missions is the one whose salary does not get paid. When hard times hits the churches, the preacher if he has not been faithful in his position of leadership, is the first to feel it.

A tax on dogs, sufficient to cover the expense the state has in treating people for rabies, seems the very least that could be expected of the legislature. We are told that Kentucky has a dog tax a part of which goes to the public school fund and a part to remunerate farmers whose sheep are killed by dogs.

"The Dance of Death. Should Christians Indulge," is a pamphlet by Bro. Jno. Roach Straton, pastor of Calvary church, New York, price 25c. Dr. Straton is a Southern man who is making a strong fight for righteousness in the American metropolis. He is making things warm for the transgressors.

By the controversy of the Religious Herald and the Word and Way over the meaning of the word church, we are reminded of an incident in Seminary days. The professor in the department of ecclesiology was asked by a student if the local organizations of other denominations were churches. The professor was from the Old Dominion and replied that they were according to the dictionary. A student from the Old Dominion then asked, "Doctor, do we get our theology out of the dictionary or out of the Bible?"

Besides the lectures by Dr. Truett previously announced to be given at the Seminary at Louisville, Dr. W. W. Hamilton will give a series of lectures on evangelism at the Seminary on Wednesday, Thursday and Friday, Feb. 9-11, following those of Dr. Truett. They will be in Norton Hall from ten to eleven a. m.

Brother R. L. Page, Jr., is leading the singing in meetings in Iowa, accompanying Evangelist L. C. Bauer. They will be open for engagements after March 6th. Address R. L. Page, Belmont, Miss.

Pastor A. F. Gordon has received twelve into the church at Moss Point since he went among them (two of them by baptism. He finds them a good people to work with.

Dr. M. E. Dodd, of Shreveport, has been called to White Temple Church, Portland, Oregon. We do not know his purpose.

Bro. W. A. Murry has begun his work on his new field with Foxworth as his home base. He received one for baptism at the first service.



## Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

I am not working to hold my position. But one thing must be, so far as in me lies—the work of the Kingdom must go on. For me to fail, or make a reputation as a poor secretary, or to lose what little of earthly possessions I have would be a matter of small consequence. I could stand that. But for the Kingdom to fail because of my indifference, that I could not stand. But I am not among those who believe that our work in Mississippi is going to fail.

### SIXTH DISTRICT CONFERENCE AT BROOKHAVEN.

The workers of the sixth district met in Brookhaven January 21 and held one of the most inspiring and encouraging meetings of its kind that I have ever been permitted to take part in. There was no pessimism, but on the contrary sane optimism. Those brethren impressed me as being heroes. There was a consciousness on the part of everyone that we have a task which is a challenge to the best that is in us, but everybody courageously accepted the challenge. We have a heroic band in Mississippi. Mississippi Baptists are proud of their ancestry and justly so. They are proud of that extent that they want to honor it. Already we find that the payment of pledges is on the increase. One day recently we received more than \$4,000. Last Monday we received about \$3,000. All this is encouraging.

### A CHURCH LIBRARY.

The collection of one hundred copies of the choicest book will constitute what we are going to term *A Church Library*. These books will first be read by a competent judge of good books before they are placed in the library. This library will be sold by the Baptist Book Store to churches, Sunday Schools or Young Peoples' organizations. We expect the collection to cost not more than \$100. If the church feels unable to purchase the entire library at one time, it may be bought in sets of ten or more books at the time, thus continuing until the library is complete.

There will be the most wholesome books for all ages of readers; books for the body, for the mind, and for the spirit.

This library will be separate and apart from the *Circulating Library* which is intended for preachers who feel themselves unable to purchase the books needed, but may obtain them from the *Circulating Library* without cost, read and return them to this office. The *Church Library*, however, is the property of the church and will remain as such. If the church does not feed the minds of the young people, some one who is opposed to the church will feed them.

Our faith should always be as great as our task.

Some people's distress cries at present concerning financial conditions remind us of the goat's cry. He is seldom ever suffering quite so badly as he would make you believe by his bleating. But we should be careful and not let these cries deceive us. Sometimes a child cries with a stentorian voice to get you to quit giving him what he needs. Likewise people sometimes cry to the preacher. Let's let the Lord dictate what our message shall be to the people.

### A WORTHY EXAMPLE.

The churches of Macedonia have made for themselves a reputation which will never be forgotten because of their unselfishness and sacrificing devotion to the Lord's work. In great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. They first gave themselves and then they gave their substance. They gave beyond their ability to give. This kind of a spirit will accomplish the task before us. Not only will it do this, but such giving, bringing victory, will greatly strengthen the faith of our own people and will convince those who now oppose us of the genuineness of our profession. The payment of our quota by the first of May would do more to prepare our people for the great revival work of the summer and to deepen the spiritual life than anything which could happen. And we are able to do it, if

we are willing to follow the example of the Macedonians. We are well able.

### PUTTING THE BAPTIST RECORD INTO THE BUDGET.

When a church decides to put the Baptist Record into its budget and send the paper to every home in the church it will greatly simplify matters for the church to make out a complete list of the names and addresses of those to whom the paper should go and send the list to the Baptist Record. The lady who has charge of the mailing department will then take the list and check it with our books and find out how many members on the list are already taking the paper. She will then figure the total cost of sending the paper to the list furnished by the church for one year at the rate of \$1.50 and deduct from that amount the total of all unexpired subscriptions at the rate of \$1.50 per year. She will then divide the remainder into two or four equal parts and will notify the church the amount due in advance for the entire list to be paid quarterly, semi-annually or annually according to the wishes of the church.

Some churches have written us to first furnish them a list so that they might use it in checking against such list as they may have prepared, but this way of going at the matter makes it very difficult on our part to furnish a list that will be satisfactory for the reason that subscribers are listed on our books by postoffices and not by churches and the total number of subscribers listed under any one postoffice may represent members from several different churches. On the other hand if the churches will furnish us a correct list showing the names and addresses of all to whom the church wishes to send the paper we can easily check it from our books and ascertain the number who are already taking the paper and figure accurately the credits due the church for unexpired subscriptions. The same method should be followed when the church undertakes to put the Baptist Record into every home on any proposition whether it be through the regular church budget, by special contributions or by taking a special canvass of the membership.

The district meeting of pastors, county organizers and other workers held at Brookhaven on the 21st was in every way a great meeting. There were about twenty-five pastors present and the spirit of the meeting was the spirit of victory. If such meetings can be held at all the places scheduled during the next two weeks it will be impossible to keep Mississippi from succeeding in the task that is before us for the next three months.

District meetings for pastors, county organizers and other workers are being held this week at Moorhead, Sardis and Jackson. It is our sincere wish and prayer that these meetings shall be largely attended and result in great good to the Cause.

In our publication last week giving the schedule of district meetings there was a typographical error in the date for the meeting at Jackson making it read January 8th when it should have read January 28. Please note the correct date and be on hand.

We are publishing in this issue the new price list of Sunday School Teacher Training and B. Y. F. U. Study Course books which went into effect January 24th. In ordering these books be sure to note the change in price.

The laymen of our state are waking up to the task that is before us in collecting the 75 Million pledges and are proposing to give their time and effort in assisting churches where extra help is needed especially during the month of March. We hope to announce a large list of volunteers for this work within the next few weeks.

An encouraging note is being sounded in the meetings that are being held in various parts of the state. Emphasis is being placed upon the need of voluntary and sacrificial service on the part of our workers in putting over our denominational program. The strenuous campaign that was waged in launching the 75 Million Campaign necessitated the paying of a great many workers for their services which had the effect to lead many bre-

thren to feel that they should be compensated for any special work they are called upon to do. The sentiment now is to get back to the principle of voluntary services which is in every case the best service when it comes to doing the Lord's work, especially among Baptists.

### WANTED MINUTES OF ASSOCIATIONS

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918 and 1919.

Brethren will you please send to Mr. N. T. Tull, Jackson, Miss., copies of the minutes for the following named associations for the year indicated by the name of each:

Aberdeen, 1917, 1919.  
Bethel, 1916, 1917, 1918, 1919.  
Chickasaw, 1918.  
Deer Creek, 1915.  
Green County, 1917.  
Judson, 1917, 1918.  
Kosciusko, 1917, 1918.  
Leaf River, 1917, 1918.  
Magee's Creek, 1916, 1917.  
Pearl Valley, 1916, 1918.  
Perry County, 1915, 1916, 1918.  
Pontotoc County, 1919.  
Red Creek, 1916, 1917.  
Tallahala, 1916, 1917.  
Trinity, 1917.  
Zion 1917, 1918.

### BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalybeate	Tippah
Tupelo	Lee
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shucualak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Ozys	Pike
Greenville	Washington
Hermanville	Clatsome
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Clatsome

### IMPORTANT MEETINGS

The following meetings of pastors, county organizers and other workers are very important. Plan to attend the meeting most convenient to you, but be sure to attend one of the meetings. The new secretary wants to meet with the brethren and talk over plans for the year.

District 1—January 28, at First Church, Jackson.  
District 2—February 2, at New Albany.  
District 3—February 3, at Ackerman.  
District 4—February 4, at Newton.  
District 5—February 8, at Hattiesburg.  
District 6—February 9, at Quitman.

"The proof of the pudding is in the eating of it." Congregationalists declare that four-fifths of their churches are of home mission origin, and Northern Presbyterians declare that nine-tenths of their churches were founded by home missionaries. It is even so with the Baptists. If a roll of our great outstanding churches were called many of our people would be amazed to know that in the long ago these churches were missionary stations supported by our own Home Mission Society. The Home Mission Board of the Southern Baptist Convention has done a similar work in the South and Southwest. The frontiers of yesterday are the scenes of civilization of today. The missionary investment is the greatest investment that a Christian can make.—Watchman Examiner.



## ASPECIAL MID-WINTER MEETING.

A special mid-winter meeting of the Home Mission Board embracing, not only the Local Members, but representatives from the various States, and the officers of the Southern Baptist Convention who are ex-officio members, was held in the house of worship at the First Baptist Church of Atlanta, on the 11th of January.

Unusual conditions prevailing throughout the South called for careful and prayerful consideration of the receipts and expenditures of the Board coming between now and the next session of the Convention.

It was the sense of the meeting that we ought to ask all our constituents to line up with the continuation and conservation program outlined by Dr. L. R. Scarborough in his communication to our Southern Baptist brotherhood.

Unquestionably our people have a great task before them. An unprecedented debt rests upon the Board. This may be explained in a way that does not mean any ground for depression. If our brethren who have made pledges in the campaign will only put first the things which our Lord Jesus has declared to be the first things of human duty, namely, the extension of the Kingdom of God on earth, we are persuaded that we will come to the Convention with a note of thanksgiving.

In order that these results may be obtained it will be necessary for the men who were directors of the 75-Million Campaign through proper machinery already existing or to be made, to make a personal canvass in every church to secure payments of pledges and to secure additional subscriptions from those who have recently joined the churches or who failed to take part by subscribing when the movement was launched.

From the best information obtainable financial conditions are declared to be improving. The chief products of the South will greatly advance in price. Money remaining in centers of the North is moving in a stream southward.

Whether all these optimistic views are to be realized or not, the fact remains that the history of our denomination shows that even bad times in the country may be transferred into good times in the Kingdom when our people are sufficiently aroused to face a difficult situation.

Our loyalty to Christ, our honor as a denomination, our personal experience of inward peace and satisfaction are involved in our meeting to the full all the obligations which we have assumed for the spread of the gospel throughout our beloved section of the country.

The Home Mission Board would say to the States in which we are doing co-operative work, that if at any time it should become necessary for them to make reduction in appropriations that our board will feel it necessary also to make reductions in proper ratio. In fact, the Board at present can make no additional appropriations for any objects whatsoever.

We send forth to our whole brotherhood a word of greeting and cheer. We can do all things through Christ which strengthens us. Having put our hands to the plow we may not look back. The era of unequalled expansion upon which we have entered may mark some fluctuations in receipts from time to time but we have unwavering confidence in the purpose of Southern Baptists practically to realize to the full the colossal program which they projected at the Convention in the City of Atlanta in 1919.

W. W. LANDRUM,  
E. L. ATWOOD,  
C. W. ELSEY,  
J. E. WHITE,  
H. P. JACKSON.

The Columbia Church on December 30th, ordained to the ministry brother Wade Smith, a member of that church who is now a student in Mississippi College. They believe in him down there thoroughly, and are hopeful of his being greatly used of God.

## BURYING OUR DEAD.

The writer will ask indulgence to speak a few earnest words about burying our dead in the hope that, in some future day, and in some skillful way, we will be able to correct some thoughtless mistakes we now make in connection with this solemn duty. That our dead should be buried promptly and properly, with all the honors due them, and that our tenderest sympathies and deepest devotions should be made manifest on these sad occasions will pass in the judgment of our people without the remotest question, but we may not be so thoroughly agreed on the

## RELATIVE IMPORTANCE OF THIS DUTY

In Matthew 8:21 the Lord said to one of His disciples, who had asked permission to bury his father before following Him, "Follow Me and let the dead bury their dead." This request might have meant, as some writers think, the time necessary for burial and also thirty days for mourning, but the reply of Jesus evidently teaches that there are duties even more important than burying the dead. This leads me to say that, in my judgment, funeral services should not be so arranged as to conflict with preaching services where it could be avoided without injustice to the bereaved. There is something like an unwritten law in the realm of public opinion that a preacher should answer anybody's call for a funeral regardless of the nature or importance of his personal engagements for that hour, and it is quite enough to say here that our Lord did not so view the matter.

Perhaps another word should be spoken concerning

## COMPENSATION FOR BURIAL SERVICES

It is generally agreed among Baptists that a preacher's salary, though some times very inadequate, is intended as a full compensation for all the services he can render for the people of his charge, unless it be some service which necessitates unusual expense and which is usually borne by the people in whose interest the service is rendered, and the writer has been thoroughly contented with that kind of an understanding all these years, but by what right does the general public expect a preacher to travel at his own expense, anywhere, in any sort of weather, at any time, and in utter disregard of his own engagements with his own people and conduct funeral services without any compensation whatsoever? The general public will send for a doctor when they need him and compensate him for his services, they will call for an undertaker to prepare their dead for burial and then pay his bill, but they expect the preacher to visit them without being called and then to bury their dead without compensation.

It may relieve a little embarrassment just to say in this closing word that there are exceptions to nearly all rules, but both truth and candor make it necessary to say that the above rule of conduct is without very much exception in this country.

B. F. WHITTEN.

## REPORT OF COMMITTEE ON RESIGNATION OF PUBLICITY SUPERINTENDENT.

Since Dr. V. I. Masters, our Superintendent of Publicity, has resigned to accept the editorship of the Western Recorder of Kentucky and refuses to reconsider, we, your committee, recommend that his resignation be accepted, although we feel that he should continue his splendid work for the Board and part with him with great regret.

We further recommend that a unanimous vote of thanks be extended Dr. Masters for his eminently satisfactory services extending through a period of twelve years, and that we as a Board commend him to Kentucky Baptists with the assurance that they and through them the Baptists of the South will be greatly blessed.

The committee recommends that the work of Publicity from the present be turned over to Secretary B. D. Gray.

H. P. Jackson, F. C. McConnell, W. R. Owens, H. A. Porter, A. I. Branham

Unanimously carried by the Board.

## "MAKING AMERICA CHRISTIAN."

"Something different" among mission study books is the timely volume, "Making America Christian," which has just been published by our Home Mission Board, Atlanta, Ga. The fact that it is from the pen of Dr. V. I. Masters, the Board's Superintendent of Publicity, who is widely known as a writer of rare force and charm, will win for the book an eager welcome, and no earnest reader can fail to find its message informing, suggestive and inspiring.

In Chapter I, "Christian Foundation," is shown something of the great part Christianity—and our own Baptist forefathers particularly—played in the making of early America. Chapter II, gives a striking summary of some "Conditions which Confront American Christianity," while in Chapter III are finely catalogued "Our Resources for the Task" of meeting these challenging conditions. Chapters IV and V are entitled "Trying to be Saved Without Christ," and "The Virus of Rationalism" and present vigorous and thought-provoking discussions of certain false teachings against which loyal Christians must contend. Chapters VI to IX present certain vital elements in a constructive program for the Christianizing of America, the titles being "Laborers for His Harvest," "A Perennial Evangelism," "Education and Religion" and "Baptists and Religious Education."

It is doubtful if any review could do full justice to this admirable book for it must be read—better still, studied—to be appreciated. Richard H. Edmonds, of the Manufacturers' Record, says of it, "No man can read the book without having his vision enlarged as to the tremendous dangers which America faces, and without obtaining a keen knowledge of the fact that this country must choose Christ or Chaos?" Dr. M. E. Dodd of Shreveport has already ordered a hundred copies for distribution among his membership.

The book is intended especially for mission study classes, each chapter supplied with suitable questions; but it is designed also for general reading, and no book issued in recent years is more richly deserving of immediate and careful attention. Undoubtedly it would mean much to our morale and efficiency as Kingdom-builders if every pastor and wide-awake worker among us would at once procure this book, read it, recommend it to those about him and enlist in its study as many as possible. It may be had either in cloth or paper binding from the Publicity Department, Baptist Home Mission Board, Atlanta, or from the Baptist Record Book Store, Jackson.

H. L. MARTIN.

## GUARDIAN ANGELS.

(W. E. Fendley.)

The writer is conscious of the difference between angels and redeemed spirits and in this article he does not presume to confuse the two, but the belief in guardian angels is so generally entertained as to furnish a clear presumption in its favor; but presumption is not proof, and popular opinion is not infrequently at odds with established facts. We want to know definitely, beyond all ifs and peradventures, whether our friends in heaven are really interested in our welfare or not; and this can only be discovered by learning what the Scriptures have to say about it. No spiritual truth is certified in any other way. We may fondly dream of life and immortality! but there can be no assurance without a thus-saith-the-Lord behind it.

To begin with, the Scriptures assure us of the reality of a future life. They are postulated on the truth of immortality so distinctly that they would be meaningless without it. They represent heaven as being a place populated by angels and the spirits of just men made perfect. In the vision of Isaiah he saw the Lord sitting upon a throne high and lifted up; "and above it stood the seraphim." In the vision of John the Evangelist he saw "a great multitude which no man could number standing before the throne." Intimations



Thursday, January 27, 1921.

## THE BAPTIST RECORD

SEVEN

like these abound in the Book from beginning to end.

There is furthermore a clear announcement as to the nature of these heavenly beings. They are of different orders and gradations, even "as one star differeth from another star in glory." There are angels and archangels, seraphim and cherubim and saints triumphant; but they are all alike in their adjustment to the conditions of the spiritual life. Our Lord assures us that in the resurrection we shall be like HIM.

All are free from the limitations of time and space. They are equipped with faculties and capacities that we can scarcely imagine, we who are cabined, cribbed and confined in this tabernacle of flesh. The Psalmist says that they excel in strength.

It is recorded that while Daniel was kneeling in prayer for the deliverance of his people, "even while he was speaking, the angel Gabriel flew swiftly and touched him at the time of the evening oblation, saying, 'I am come to show thee that the streets of Jerusalem shall be built again in its walls even in troublous times.'" Now consider what that means. If the sun is ninety-millions of miles from the earth as they say, then the latest aeroplane, flying at the rate of four miles a minute, would require sixty days to reach it; yet Gabriel came from heaven to earth as it were in the twinkling of an eye! It is for reasons like this that God's messengers are likened to "winds and flames of fire." They know no weakness nor weariness. Being without sin, they are likewise free from all ills that human flesh is heir to. And this is the glory that by God's grace shall yet be revealed in us.

Still further we are advised as to their occupations. They "rest not day or night" from doing the divine will. Their particular business is ministry; as it is written, "Are they not all ministering spirits, sent forth to minister to them who are heirs of salvation?" This brings the truth very near to us.

Why should not our loved ones in heaven be interested in our behalf?

But this is not enough. We want more specific and authoritative information; and fortunately it is provided in the Word of God. If we open the Old Testament at the account of Creation, we shall hear "the morning stars singing together and all the sons of God shouting for joy." An angel visits Abraham as he sits in the door of his tent in Mamre. Another speaks to Gideon as he flails wheat behind the vine press. When Jacob in his despondency lies down at Bethel with his head pillowed upon a stone, he sees a ladder of light upon which angels are ascending and descending. Daniel is befriended by angels in the Lions' den. They minister to Elijah at the brook and hover over Elisha in the beleaguered city of Dothan so that he behold "the mountains are full of God's chariots and horses." They appear to Moses at the burning bush and thenceforth never forsake him. They come to Hagar and her famishing child, sinking with weariness in the desert, and open her ears to hear the rippling of a brook; whereupon she calls place Beer-lahai-roi, that is "Thou God seest me." Time would fail to tell of the ancient worthies who in like manner received messages from the throne of God.

We open the New Testament and we straightway hear a rustling of wings. An angel brings the Annunciation to the Virgin Mother. Zacharias waiting in the temple and hoping against hope, is assured—by the same Gabriel who has brought a like message to Daniel five hundred years before—that the Sun of Righteousness shall arise with healing in his wings. Out on the plains of Judea the Shepherds awake to hear a multitude of the heavenly host singing, "Glory to God in the highest, on earth peace and good will toward men."

As Christ sets out on his ministry the angels go along with him. At the close of his temptation in the wilderness they minister to him. In the Mount of Transfiguration he receives two heavenly visitors, who though they had died five hundred years apart, are acquainted with each other and show their familiarity with mundane affairs by con-

versing with Jesus as to "the decease which he was about to accomplish at Jerusalem." There were angels hovering over his Cross; else why had he just previously said to Peter, "Put away thy sword into its sheath. Thinkest thou not that I could pray my Father and he would give me more than twelve legions of angels to defend me?" Angels rolled away the stone from his sepulchre and announced his resurrection. A convoy of angels attended him when through the open heavens he returned to "Glory which he had with the Father before the world was." The disciples were addressed by two messengers in shining apparel, saying, "Why stand ye gazing up into heaven? This same Jesus shall come in like manner as ye have seen him go;" that is, "in the clouds of heaven and all the holy angels with him."

Nor did these celestial visitors cease with the ascension of Christ. The apostles in their subsequent work were heartened from time to time in the same way. When Peter was in prison an angel came to him saying, "Rise up quickly," and straightway his chains fell off. When Phillip, the Evangelist, was preaching in Samaria an angel bade him, "Arise, go down to Gaza along the desert road." And again, the time would fail to tell of Paul and Cornelius and others who were thus guided and safeguarded along the way of life.

The question, however, is not one of ancient history, but, are these ministries for us? Why not? It is true indeed that, inasmuch as we have the Scriptures, there is no such need of angel communications as in times past. He who formerly "spoke in sundry times and in divers manners, hath in these last days spoken to us by His Son"; and "If the words spoken by angels were steadfast—how shall we escape if we neglect so great a salvation, which was spoken by the Lord, and confirmed unto us by them that heard him?" And though we are no longer under necessity of communicating with God through intermediate beings, this does not affect the importance of their ministerial office.

They are deeply concerned in our welfare as ever. Otherwise, why are we told that "there is joy among the angels in heaven over every sinner that returneth from the error of his way?" Or why are we warned against putting stumbling blocks in the way of children, since "their angels do always behold the face of their Father in heaven?" The familiar picture of a "Little Pilgrim" walking all unconscious of danger along the brink of a precipice while a guardian angel follows with hands laid upon his shoulders, was not drawn with a pencil dipped in imagination. Blessed be God that for the assurance that he is solicitous for the welfare of the least of his little ones!

Nor are the "Heirs of salvation" forgotten in the hour of death. It is written of Lazarus that he was "carried by angels to Abraham's bosom," that is to the innermost place of heaven. What means the light that shone upon the face of Stephen when he fell asleep amid a shower of stones? He saw heaven opened and the Son of Man standing to welcome him; and those who witnessed against him testified that his face shone like the face of an angel. Not just once, but again and again have I seen that same light on the face of God's people as they passed on—the light of heavenly vision and the recognition of loved ones gone before.

A soldier dying in a field hospital asked his nurse for a drink, saying, "bring two cups, one for me and one for him." Not understanding, she said, "There's no one here." His strange answer was, "Cannot you see him?"

It is scarcely necessary to repeat that this doctrine of the guardianship of angels must be received with salutary caution. For that matter, all spiritual truths must be safe guarded by careful and prayerful reference to the divine Word. Our text itself was wrested by Satan out of its plain significance in the forlorn hope of leading Christ into sinful presumption.

"If thou be the Son of God," he said, "cast thyself down from this pinnacle of the Temple and prove it; for is it not written he shall give his angels charge concerning thee and they shall bear thee up in their hands lest thou dash thy foot

against a stone?" No one knows better how to distort Scripture, to base uses than the prince of the power of the air.

The same truth is perverted by false teachers to bring into wrong relations with saints and angels. In Paul's letter to the saints at Colosse he says, "Let no man beguile you into voluntary humility and worshipping of angels." The office of these celestial beings is not intercessory but ministerial. We have one Mediator, even Jesus Christ the Righteous. At the close of John's apocalyptic visions, when he would have fallen down to worship before the feet of the angel who had revealed them, he was thus admonished: "See thou do it not; for I am thy fellow servant. Worship God."

We have need to guard also against what is called "lying spirits"; and never more than now. In our natural but unwarrantable desire to communicate with friends in heaven, we are asked to believe that these celestial beings are not above the tipping of tables and ringing of bells in closed cabinets and writing bad grammar on secret slates. This is abhorrent not only to sound piety, but to common sense.

If anything were to be gained by our holding communication with heavenly beings God would not have denied us that privilege; but with the wealth of Scripture and the privilege of prayer at our command, there would be nothing but the profitless gratification of curiosity to show for it. Wherefore, it is not strange that the way is closed against us.

This, however, does not affect in the slightest degree the assurance of their continued ministry. So far, the Scriptures are perfectly clear; and we are always safe when we steer by this chart. We are never safe in taking away ought of that which is written or in adding one jot or tittle to it.

But what profit is there in clarifying this Scriptural truth? Much every way. For one thing, it gives us to understand that we are living in a large world—a world that laps over on another that reaches infinitely beyond it.

For another thing it shows that we are living in a good world with a good God over it. He is round about us with his Providence. He has sent his only begotten Son into the world for our salvation. And in addition to this, he has provided for our care by the present ministry of friends who have passed before us, and also by the angels his ministerial servants.

And thus we are informed of the probationary character of our present life. "I paint for eternity," said Zeuxis, when asked to account for his attention to details. In like manner Paul writes, "Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." He was thinking of the Olympian games. The athletes are standing at the crimson line. The galleries are full of spectators on every side, waiting to see the contestants run their race. We are not alone in our eagerness to "run that we may obtain." All heaven is thronged with celestial beings looking down upon us. "Wherefore, forgetting the things which are behind, and reaching forth unto those which are before, let us leap out toward the prize of the high calling of God in Christ Jesus our Lord.

Europa, Miss.

Dr. W. J. Mahoney, pastor of First Church, Gulfport, seems to have gotten the ear of the public in his series of sermons on "Why I am not a Catholic," for not only do large congregations hear him on Sunday, but the Daily Herald of Gulfport gives space to reporting them. Dr. Mahoney was once a Catholic and knows the subject he is dealing with and the people. The Catholics are numerous and influential on the coast, and one Baptist pastor was confronted with a mob and guns at Biloxi a few years ago for things he had said about Catholics. Things must be getting better down there, and they will continue to get better if they listen to Dr. Mahoney.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

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Editor W. M. U. Page—	MISS M. M. LACKEY	Jackson

## A CALL FOR FEBRUARY.

Dear Friend:

Have you listened to the pleading tones of our Master as He looked on the hungry multitudes then turned to the disciple and said, "Give you them to eat?" Have you felt the piercing look of this same Jesus as He speaks in loving tones to His children today saying, "I am depending on ye to give the heathen the bread of life."

The object of this communication is to remind you W. M. S. of the responsibility of training the boys and girls of your church to answer this call to world wide service.

We have planned to make February the special month for the organization of the Royal Ambassadors and Girls Auxiliaries which include the ages of twelve to sixteen. I urge you to organize the above Auxiliaries. Make this month one special prayer for the boys and girls of your church and for the Leader.

Write me for full information for organizing same.

Yours for service,  
FANNIE TRAYLOR.  
State Young People's Leader.

## REPORT OF W. M. U. CORRESPONDING SECRETARY.

A New Year indulgence is to reflect upon the past and to look forward into the future. During the past month a trip has been made to Washington for a meeting in the First Baptist church, the regular office work has been seen to and the usual time given to the editing of Royal Service and to the preparation of the W. M. U. department in Home and Foreign Fields. It is a joy to chronicle that all of the leaflets and programs for the March Week of Prayer for Home Missions have been given to the printer. The charming Sunbeam program for that week was prepared by Miss Clema Wiley of Alabama. Thanks are also gladly extended to the following writers of the week's leaflets: Dr. S. J. Porter and Rev. G. Lee Phelps of Oklahoma; Miss Azile M. Wofford, S. C.; Mrs. F. W. Withoft, Ga.; Mrs. A. F. Burnley, Tenn.; Mrs. S. B. Witt, Va.; Miss Lillian Sims, La.; Miss Christine Garnett, Cuba; Dr. C. D. Daniel, Texas; Miss Naomi Schell, N. C.; and Miss Sallie Morton, Ky. The envelopes for the week are packed and ready for shipment to the several states. The programs and leaflets will be sent out before January 20.

Much thought has also been given to the plans for the meetings in Nashville, Tenn., January 25-28 inclusive, of the W. M. U. Executive Committee and of the W. M. U. Secretaries' and Field Workers' Council. The Hermitage Hotel will be made the headquarters for those gatherings, the hotel kindly furnishing two conference rooms. It gives me peculiar joy to announce that Dr. E. Y. Mullins of Louisville, Ky., has consented to make an address on his recent trip to Europe on Wednesday night, January 26. The First Baptist Church of Nashville has kindly offered its building for that Wed-

nesday night meeting and its pastor, Dr. Allen Fort, will cooperate with the other Baptist ministers of Nashville in arranging for a large and interested audience to hear Dr. Mullins.

Unless something prevents, I shall leave Baltimore on Saturday of this week, going to Florida for ten days work there. From Florida, I go to Selma, Alabama, for three days with the home people after which I shall spend Sunday 23rd, in Chattanooga, in anticipation of the May gathering in that city. The following Monday I shall attend a quarterly associational meeting at Knoxville, leaving that night for Nashville. After the week in Nashville, I am scheduled to teach "Talks on Soul Winning" at the ten day Institute in Bolivar, Missouri, from which place I go to Louisville, Ky., for the week in the beloved school there. Certainly I crave your prayers.

Your tender prayers and sympathy will also go out to Mrs. P. P. Medling of Japan, so recently become a widow and now bereft of her oldest daughter, Julia. May the comfort of the Heavenly Father be round about her.

Respectfully submitted,  
KATHLEEN MALLORY.

## FROM LUCEDALE, MISSISSIPPI.

Dear Miss Lackey:

I want to tell you about things that our W. M. U. has been doing.

I will begin by giving the best first. We observed the Week of Prayer and the program was carried out in full.

We met each afternoon and had a good attendance. It was indeed a soul feast for all who attended. We feel that we understand so much more about our mission work everywhere now. Our offering was real good too.

We have been doing quite a bit of Personal Service work also.

I am glad to tell you that we have a fine Sunbeam Band and they are doing good work. We are going to reach the Standard of Excellence this year sure.

We would be glad to have you visit us.

Yours in the work,  
MRS. A. R. LOFTIN,  
W. M. U. Pres.

Lucedale.

The following information was sent to each Society in Riverside Association:

## Officers of Riverside Association

1. Superintendent, Mrs. Guy E. Waldrop, Merigold, Miss.
2. Vice-President, Mrs. J. C. Dobbs, 423 Mississippi Ave., Clarksdale Miss.
3. Mission Study Leader, Mrs. H. B. Abernathy, Jonestown, Miss.
4. Young Peoples' Leader, Miss Bettie Shuford, Lyon, Miss.
5. Personal Service Leader, Mrs. A. J. Simmons, Lyon, Miss.
6. Chairman of Hospital Supplies, Mrs. Z. B. Smith, Duncan, Miss.
7. Stewardship Chairman, Mrs. W. M. Moore, Lula, Miss.
8. Secretary, Mrs. Carrie J. Butler, Cleveland, Miss.

Reports should be sent these officers by the respective chairman of each society on the following dates:

- 1st. Association quarter—January 23rd.
- 2nd. Association quarter—April 23rd.
- 3rd. Association quarter—July 23rd.
- 4th. Association quarter—October 23rd.

The Association quarters run as follows:

- 1st. quarter, November 1st, to January 31st.
- 2nd. Quarter, February 1st, to April 30th.
- 3rd. Quarter, May 1st to July 31st.
- 4th. Quarter, August 1st, to October 31st.

A duplicate of report sent Mrs. Waldrop should be sent to Miss M. M. Lackey, Jackson, Miss., on same date.

Dear Miss Lackey:

I am always glad to tell you of the good things our little society is doing, if we are small.

We have just closed our January Week of Prayer and I must say I think it is one of the best meetings I ever attended. Everybody seemed interested. Our free-will offering was splendid. We are beginning to feel more the importance of Personal Service, and our happiest work of late was in making the heart of an orphan girl glad by sending to her a check to pay her school tuition in Clark College.

We have also finished our W. M. U. Manual and are ready to take up Hospital work.

With love and best wishes to you,

MRS. HUGH KELLY,

President of W. M. U.

Lake, Mississippi.

Sister Secretary, it is almost time for that quarterly report. Please see to it that your Superintendent, and your Corresponding Secretary receives one on time.

Again it is the pleasure of your Secretary to state that packages are coming in for our Foreign Hospital. We are most grateful for each one. I am praying that Mississippi will do her full share by April.

At the last meeting of the Central Committee it was decided to get out another W. M. U. Catechism, such as we had several years ago, bringing it up to date in all phases of the Work. This is being prepared so as to send out copies with the March Week of Prayer. Any society can secure all needed copies for study.

Dear Miss Lackey:

Our W. M. U. of Crystal Springs Baptist Church observed the Week of Prayer.

Our president, Mrs. Harrington was not able to attend as she was sick during the entire week. We certainly missed her inspiring presence but rejoice that she is now much improved and has taken up her work again.

The Week of Prayer program was rendered as follows: Sunday afternoon, Praise and Prayer Service led by Mrs. W. H. Barron; Monday, Subject America, led by Mrs. T. N. Francis; Tuesday, Subject, Africa, led by Mrs. C. T. Owens; Wednesday, Subject, China, led by Mrs. W. W. Price, who has charge of the Sr. Y. W. A. They rendered a most beautiful program interspersed by lovely music. This was our banner afternoon in attendance. Thursday, Subject, Europe, led by Mrs. A. S. Thomas, who assisted by Mrs. Cowden Tillman, have charge of the Sunbeam Band. These young women are doing a great work and have a large band of enthusiastic children enrolled. Friday and Saturday's program, Japan and Mexico, combined, led by Mrs. Cowden Tillman. We felt strengthened and edified by this Week of Prayer and esteem a privilege that we were permitted to "Speak oft with our Lord."

Offering contributed \$136.85.

MRS. C. T. OWENS, Reporter.  
Crystal Springs, W. M. S.

Dear Mrs. Carpenter:

When I folded this report blank and addressed the envelope, I just couldn't seal it without writing you a word.

We observed the Week of Prayer last week and enjoyed the meetings so much. Had an average attendance of twelve or more and one afternoon twenty. I think the programs were specially good this time and our leaders put so much thought and time on them, that I feel that we've been lifted on "Higher ground."

I am sure you had good meetings too. I just feel that I couldn't get along without these weeks of Prayer.

MRS. SMALLEY,  
Brooksville, W. M. S.



# B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

## A-1 HONOR ROLL, FOURTH

### QUARTER, 1920

Senior—Elizabeth Keithly, Woman's College; Athens, Monroe Co.; Brookhaven No. 2; Wall Union, Clinton; Patterson Union, Clinton; Berry Union, Clinton; Clinton Union, Clinton; Baptist Orphanage, Jackson; West Laurel; B. W. Griffith, First Vicksburg; Pontotoc; Columbia.

Juniors—Judson Union, Oxford; Grenada; Dixon; Brookhaven; Sidon; Pontotoc; First Laurel; Immanuel, Hattiesburg.

Union 100% in Attendance, Bible Reading Study Course, Giving and taking part on program:

Baptist Orphanage Seniors, Jackson.

Union 100% in Attendance, Bible Readings, Giving, and taking part on program:

Brookhaven Juniors; Patterson Union, Clinton.

Unions 100% Giving and taking part on program:

Kingston, Laurel; Southside, Meridian; First Jackson Juniors; Wade church, Sunflower Co.; Oxford Juniors; Judson Union, Oxford; Pontotoc Juniors; Pontotoc Seniors; First Laurel Juniors.

Unions 100% Study Course, Giving, taking part on program:

Sard's Seniors.

Union 100% taking part on program:

West Laurel; Immanuel, Hattiesburg, Juniors; Longview; Biloxi Juniors; Becker; Quitman Seniors; Moss Point; Poplarville; Duck Hill Juniors; Oxford Seniors; Walnut Grove; Blue Mountain Juniors; Silver Springs, Pike Co.; Clear Branch, Copiah Co.; Sallito Seniors; Biloxi Seniors; Union, Clarke Co.

It isn't because your union hasn't done good work that your name does not appear in any of these columns but just because you have failed to see the importance of reporting what you have done. There are many unions that have made 100% in perhaps more than one of the above mentioned points in the Standard of Excellence, and your name ought to be Excellence, and your name ought to be among the others. Why not get your secretary to send in these quarterly reports. There is a report blank mailed out every quarter to some one in your B. Y. P. U., that is if we have a record of your union. It may not go to the right person, so if you are the secretary or even interested in these reports being sent in, ask if any one has gotten the report blank and if no one has written to us and given us the name of the proper person to go on our mailing list.

This is a good showing for Mississippi and we want to continue to make it better and better each quarter. Twenty one A-1 unions isn't bad but it ought to be fifty. Let every union that appears on the above roll make it their business to bring their union to the standard this quarter.

Did your union sing the convention song last Sunday? It's a good one; keep it ringing.

## HAZLEHURST JOINS THE RANKS

Beginning with Thursday, the thirteenth and going through Sunday, the Hazlehurst church young people met each evening and studied the B. Y. P. U. Manual. The Seniors the Senior Manual and the Juniors the Junior Manual. The Juniors had their classes from five to six and from six to six forty-five delightful refreshments were served and a social period was enjoyed by the Juniors and Seniors together. Beginning at six forty-five and running for an hour the Seniors had their Class work. It was the privilege and pleasure of the State Secretary to be in these meetings, and appreciated very much the cooperation of the church and pastor in making the meetings all of a success. On Sunday afternoon the Junior organization was perfected with the following officers elected: Miss Margaret Miller, Leader; Virginia Miller, president; Mary Granberry, vice-president; Hazel Knight, secretary; Grace Weathersby, corresponding secretary; Josephine Ellis, librarian; Alice Almsworth, treasurer; Madie Wilshire, chorister; Katherine Butler, pianist; Ernest Green and Mary Knight, group captains.

Both unions bid fair to be good, live organizations and are starting right in to be A-1 unions, and we hope to include them in our list of 100% unions in our next honor roll.

## SUMMER NORMAL, NASHVILLE

We have a notice from Dr. Burroughs saying that the Sunday School Board has already a beautiful Pictorial Program of their proposed Sunday School and B. Y. P. U. Institute to be held in the buildings of the Ward-Belmont School during the month of June. These programs will be sent to any one who are interested in this institute and we hope there will be a large number from Mississippi who will not only write for the program but who will go to this institute. It will be a month well spent and especially to the B. Y. P. U. workers, it will be a delightful way to spend a week on vacation to go there during the B. Y. P. U. week. Write for a program and information.

Where are we all going in March? To LAUREL. Who said so? EVERYBODY. When are we all going? MARCH 8th. How many will be there? ONE THOUSAND.

## COULD YOU?

There are Protestant churches that teach and practice the idea that the church is made up of the clergy alone, its lay membership having no absolute control of the church's constitution and order; there are other Protestant churches that declare that no person becomes a Christian and no minister becomes a minister upon whom a bishop in unbroken

historical descent from the apostles has not laid his hands; more than one Protestant church asserts that the waters of baptism regenerate the soul and so are necessary to salvation; one Protestant church holds a view of the Lord's supper that can scarcely be distinguished from the Roman view of transubstantiation, by which I mean that the bread and wine actually become the body and blood of Christ and are not symbols only; still another Protestant church contends that children born in Christian wedlock partake directly of the faith of their parents and so are included in the covenant of grace; the polity of most of the Protestant churches, in contradistinction from our own, have either a clerical control of their bodies or are made subservient to an autocratic direction; and these are only some of the differences which exist, and take little account of others which are perhaps even more radical.

My point is: Could a well-instructed Baptist, loyal to the fundamental Baptist truth of the direct access of all souls to the saving grace of God in Christ, come under these beliefs and find himself at home in mind and conscience? Are these the things that one who believes as we believe is ready to accept as non-essential and to be supported?

I cannot answer for others, only for myself. It would be impossible for me to domesticate myself conscientiously under any system that holds to any one of the matters of which I have spoken. And it is not to indicate my narrowness that I speak of them. What I believe, the thing I can alone hold to, is that body of truth which I have sought and found in the gospel of Jesus Christ and in the records of the New Testament concerning the usages of the early church, and that truth is so sacred to me and so indispensable that I should be found unfaithful and inconsistent if I were to compromise it by going where my faith could not be at home. And others, trained to hold other views than mine, believing them with conviction presumably, could not make themselves at home by coming where these beliefs and find himself at home by coming where

home in mind and conscience? Are these the things that one who believes as we believe is ready to accept as non-essential and to be supported?

## NEW PRICE LIST OF BOOKS

### ON TEACHERS TRAINING AND B. Y. P. U. STUDY COURSE EFFECTIVE JANUARY 24, 1921

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## Sunday School Lesson

Jan. 23.

Matt. 20:17-24.

### High Place in the Kingdom.

#### 1. Getting ready for the end.

In the sixteenth chapter of Matthew Jesus passed the watershed of his ministry. His face is toward the end. "From that time Jesus began to show unto his disciples how he must go to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed, and the third day be raised up." It was not simply on his mind; it was his purpose to prepare the disciples for it. It is henceforward a prominent part of his teaching. They are slow to take it in, though he urged "Let these words sink down into your ears for the Son of man is going to be delivered into the hands of men."

This is what is known as the period of retirement in the life of Jesus, the time when he withdrew often from the crowds to be with his disciples alone, to teach them and prepare them for the end. They seemed never to take it in. You recall that once when he said, "Tell no man until the Son of man be risen from the dead, they questioned one with another what he meant by the resurrection from the dead. The first paragraph in this lesson tells us that as he was going to Jerusalem he took the twelve disciples apart and began to tell them about the approaching crucifixion and resurrection. Each time he makes it plainer, going more into detail.

2. That they still did not take in what he said and were unprepared for it is shown by the effect on them. They found their mother pliant and ambitious, so James and John got her to prefer the request for places on his right hand and left. Queer that the solemn words about his suffering and death should have led to such a request. But it is always true that the reaction to any teaching or information depends on the character of the hearer. A lick on a stick of dynamite and on a piece of butter will have a very different effect. These men were not impressed by the words about the cross except that it meant in some way the kingdom of God was to ap-

pear; and they wished to be prominent in it.

Jesus seems not to have answered the question, but spoke to them: Have you forgotten what I said about the cross? Are you willing to leave that with me? "Are you able to drink of the cup that I am about to drink?" Probably they had gone too far to turn back. Their pride compels their taking their medicine; and so they say laconically, "We are able." They could not realize all that this meant. Whoever does when he joins up with the Lord through evil as well as good report?

Notice here that Jesus does not say there is no such thing as favored or distinguished position in the kingdom of God. The Bible on the contrary holds out the hope of reward for faithful service. The parable of the talents is sufficient to prove this. Again Jesus did not rebuke James and John for being ambitious. They were decidedly immature and had wrong notions about eminence but Jesus did not tell them that they must fling away ambition, and sing "O, to be nothing, nothing." Jesus wants us to be somebody.

Again he puts equally before them the fact that large place in the kingdom of God means hardship, sacrifice, suffering. He who does not know this has never learned the fundamental philosophy of life; "He that loses his life for my sake shall find it." The first chapter of second Corinthians, the second chapter of Hebrews, the second chapter of Philipians, the twelfth chapter of John sixteenth chapter of Matthew and many others teach this great truth. Many people are willing to step into high places, but they are unwilling to walk the weary, rocky, upward road that leads to high places. Self denial is the law of life, the largest, highest, holiest, happiest life. He was put to death in the flesh, but quickened in the spirit. No man is fit for high placed who has not suffered in attaining it. He would be utterly without sympathy and the quality of human experience and fellowship.

3. Jesus plainly tells them that place in the kingdom is not a matter of personal favoritism. He will not pick out his special friends and promote them. Two things enter into this and they are one. Fitness for place and the will of the Father. The Father will promote you as fast as you are fit. The wisdom of God alone is sufficient to discern fitness. Prove yourself before him, submit to him and accept what he assigns.

4. This request of James and John made trouble with the other apostles. They probably thought they had occasion for complaint before, and now these two were apparently trying to take advantage of them, and they were indignant and resentful. They say it takes a thief to catch a thief. A selfish and ambitious man will soonest discover it in others. If you sing base you will

hear the others that sing base. If you sing soprano, you will hear those that sing soprano. If the ten had not had the same selfish spirit they would not so soon have seen it and so severely condemned it in the two. They seem to have taken James and John off to one side and were freely expressing their minds to them. Notice how gently Jesus "calls them unto him" and begins to straighten things out. All of them were trying to go forward with their engines in reverse. It is not the first time Jesus had tried to correct this notion. Once before he said to Peter, Thou mindest not the things of God but of men."

Ambition is good if it is rightly directed if it is purged of self; just as a steel spring has more power in it than a leaden coil. Here is the lesson of the lesson. Our lives must be keyed to the idea of service. We must reverse the ambition of worldly men. We must do most for others rather than have them do most for us. We must be able to say with Jesus, "The Son of man came not to be ministered unto but to minister."

### THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bon bons. The business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bon bons become regular customers. You start by investing less than \$10 for supplies. Miss Elizabeth started her candy kitchen with \$5 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money as sugar is cheaper and bon bons command phenomenal prices. Write today. Isabelle Inez, 324 Morewood Bldg., Pittsburg, Pa.

### MR. W. S. BASS.

Bassfield, Mississippi.

Brother Bass was a good man—everybody thought well of him. True it is he had enemies, but all good men have enemies. He was thoughtful and kind to all his loved ones and considerate of all his neighbors.

He was one of the most successful farmers of his county. The land he worked never wore out. He knew how to build up the soil and keep his land in good cultivation. He made his living on the same place his mother has been living on for more than sixty years.

He was a good citizen. His ideals of life were lofty and he aspired to attain unto those ideals day by day as he journeyed through life.

He was a good home-builder. He loved his home and did every thing he could for the welfare of his home. A good home with a good man at the head of it is the very foundation of a great nation. Oh! that we had more of them!

He was a loyal member of the Baptist church. He believed in her doctrines and tried to walk according to the rules laid down for him. He took his church paper and was a regular attendant at church services. He was the preacher's friend and his home was ever open to his pastor.

He was a good Christian. He

## RHEUMATISM—RELIEF

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loved his Lord and walked in His ways because Christ was formed in him the Hope of Glory.

He was a devoted husband and a generous father. He loved his family and worked early and late in order that he might make things comfortable for them.

He was born Dec. 20, 1857, and passed to his reward Nov. 9, 1920.

He was married to Miss Lucy Neal Buckley, April 22, 1886 and 10 children were born unto them, one of whom, Lela, preceded him to the eternal city.

He leaves an aged mother, one brother, two sisters, his wife and nine children to mourn his departure. May the blessings of Almighty God rest and abide on them and keep them secure unto the coming of our Lord in the skies.

He was laid to rest in the family cemetery near Bassfield by the writer, Nov. 10, 1920.

JAS. M. LEWIS,  
Pastor Methodist Church,  
Collins, Miss.

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# IS YOUR NAME WRITTEN IN THE BOOK OF LIFE?

On this important subject how are we to gain reliable information? Simply by scripture. All scripture is given by inspiration of God, and is profitable for doctrine. Here then is our guide-book, our text-book—the Word of God. The Bible is our only rule; walk by it and it alone. May God grant that the eyes of our understanding may be opened, that we may learn something of that land above, that home he is preparing for those that love Him: Take up the word of God prayerfully and reverently, and the Holy Spirit will reveal unto us the things of God. God will have us pray, and he will answer. Is not that encouraging? faith nothing wavering. Oh, let us take God at his word! He says, "While they are yet speaking, I will answer." Is not that encouraging? He delights to hear our prayers: He will not weary with our often coming. The sinner's prayer is, "God be merciful to me a sinner," "God save me or I perish." Have mercy on me. If you cry to God he will hear. He will bend a willing ear to the voice of your supplication. He will save you, and then wash in the blood of the lamb, made clean and holy through His merits, clothed in the white robe of His righteousness, then you can pray with the rest of God's family, "Our Father Which Art in Heaven." Many times I have wished I could be like Stephens. He being full of the Holy Ghost (His eyes were opened) looked up into Heaven, and saw the glory of God and Jesus standing on the right hand of God. His eyes were opened to behold celestial scenes. It is not so much the Jasper walls; it is not the pearly gates or the streets of pure gold, the sea of glass, the river of chrystal, the seraphim, but it is the Lamb that is the light thereof. It is that that makes Heaven our home. He is there who hath bought us with His own precious blood. Who else is there? Who are to be our companions in that beautiful land? The glorious ol dTestament Saints and Heroes, all the redeemed ones that have gone before us, all who have died believing in the Lord ever since the world began, all who have washed their robes, and made them white in the blood of the lamb. Is this not enough to make us want to be there? Has your name gone up before you to be enrolled in that volume? If not you will not obtain admission. You may go to the gates and seek admission, but it will be of no use, if your name is not recorded in the Book.

In John 5:24 we read, He that heareth my word and believeth on Him "that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Get your name inscribed on the pages of the Book of Life God will have a mansion ready for you, and when you come to its gates, the guardian Angel will refer to the Book of life to see if your name is there. If so, pass in; if not, admittance will be refused. Oh! What agonies to think of one poor soul being refused admittance, and "cast into outer darkness." The last opportunity is gone then, you

will have no dear one there to beg you to love Jesus and work in His cause. Stop now and consider the risk you are running. Life is uncertain. I imagine there are some crownless Saints in Heaven, who have been redeemed by the blood of the lamb but have sought their own ease in this world, they have not worked for Christ; therefore they enjoy no distinguished reward. They that be wise and turn many to righteousness shall shine as the brightness of the firmament. The "Lord is not willing that any should perish, but all should come to repentance." Once let the number of the elect be gathered out of the world, and all sinners be brought to repentance, then the Kingdom of Christ will be set up, know these things clearly, then you will work diligently, to help to save souls. The time is short, "The night is far spent; The day is at hand." The signs of the time call loudly for watchfulness, and speak in no uncertain voice. The Lord bids us "occupy." By that He means you are to be a doer in your Christianity, not merely a hearer and professor. I beseech you to know your danger and to come to Christ without delay, that you may be pardoned, justified, and make ready for the coming day. I entreat you this day, to "Flee the wrath to come." I pray you to lay down unbelief, and at once to "be reconciled to God." Find out the besetting sin that weighs you down, and tear it from your heart, however dear it may be. Rest not until you have a real hope, and know your feet are on the Rock of ages. There are thousands that will not go to hear the gospel preached, and do not know the meaning of justification by faith, who yet can understand an uncompromising, holy consistent walk with God.

So living we may find great joy in our work, great comfort in our trials; great doers of usefulness in the world, great consolation in our

sickness, great hope in our death—leave great evidences behind us when we are buried—have great confidence in Christ's return—and receive a great crown in the day of reward.

MRS. BETTIE HOLLIS,  
Derma, Miss.

## AN APPRECIATION.

Editor Record:

There goes from among us in a very few days two good Baptists whom I appreciate and love. A little over a year ago they came among us strangers, but in a very short while their Christian courage, their kindly administrations, their conversation and walk won many friends. Rev. R. A. Eddleman with a vim entered into his Master's work and with earnestness called upon the members of the church to do their duty toward the erection of a new building. This building has been in the course of building (?) (save the mark) for many, many years, and we say with gratitude and pride all honor to Brother Eddleman, who got behind the movement and did raise by subscription over \$45,000 and of this amount about \$6,000 in cash which has been spent in material now on the ground for the erection of the church. The bottom dropping out of cotton, there is no probability of the erection of the church this coming spring, but to the credit of Brother Eddleman, as stated above, was the beginning made for the erection. It had only been talked heretofore. To his noble wife the Sunday school, church, parents and children owe much, for her unfaltering and beautiful work in the primary and beginners classes of the school. She was there at every meeting, and the children appreciating the work, were there also, to hear her and learn the teaching of the Christ-child. The B. Y. P. U.,

splend'd pair did for them, and the Union was doing fine with a splendid attendance. The writer has been in their home on several occasions and enjoyed the privilege of being with and talking with them; and found their greatest thought was for the upbuilding and advancement of the cause of their Master. May their lines indeed fall in pleasant places. We commend them most sincerely to the Baptists of Tutwiler and Lambert.

T. L. TURNER,  
Belzoni, Miss.

On Nov. 21, 1920, Rev. T. J. Miley preached his farewell sermon in the Sylverena Baptist church and the sentiment of the church is expressed in the following resolutions: Whereas, in severing our relation with Bro. T. J. Miley the church loses a faithful consecrated and earnest pastor who was very much devoted to his work and was held in high esteem by all who knew him.

One whose untiring efforts were for the upbuilding of the Master's kingdom and whose every day life bears witness of him that he has been with Jesus and his influence in our church and community is as bread cast upon the waters that shall be gathered many days hence.

That we, the Sylverena Baptist church, hereby express our love and esteem for him and his work among us, and bow in humble submission to the will of Him who doeth all things well and pray God's richest blessings upon him and his beloved companion.

That a copy of these resolutions be delivered to Bro. and Sister Miley, a copy be spread on the church record and a copy sent to the Baptist Record for publication.

W. D. UPTON,  
G. W. WALDRUP,  
J. A. HORN.



### NEWS IN THE CIRCLE (Martin Ball.)

It is refreshing to have a president-elect who gives no countenance to inaugural or charity balls and refuses absolutely to lend his presence to such proceedings.

Dr. Joseph Broughton, superintendent of the Tabernacle Sunday school, Atlanta, Ga., has declined the offer of the First Church school of Fort Worth, Texas. A salary of \$7,500 was offered him. He will remain in Atlanta.

Reports come to us from the pastors of many of our churches of the renewed spirit with the beginning of the new year. The people seemed to have resolved to do more for the Master than ever. May they hold out faithful.

Dr. Thomas S. Pitts, so well known throughout Mississippi and all the South, died last Tuesday, January 18. He was for more than twelve years pastor of the Central church, Memphis, Tenn. He was living in Memphis at the time of his death. A brother much loved has been taken from us.

Blue Mountain College has been presented with a great clock having electric gongs which will sound all the signals in the various buildings of the institution. It was presented by one of the recent graduating classes. The equipment consists of three programs being automatically adjustable to the day schedule and the irregular work of the weekly off-day.

Pastor Roscoe Strapp has tendered his resignation as pastor of the church at England, Ark. His future plans have not been revealed yet.

The church at Deland, Fla., has called Dr. C. M. Thompson, of Winchester, Ky. He pushed forward the work at Winchester wonderfully. His decision is not revealed yet.

The total gifts from the great First church, Dallas, Texas, amounted to \$211,593.54 in 1920. Less than \$50,000 of this was used for local purposes.

The Tabernacle church, Macon, Ga., has called to pastorate of that church Rev. Hugh S. Wallace, of Augusta. His decision has not been announced.

The church at Clarksdale was made happy last Sunday when Dr. S. D. Robinson, one of the prominent physicians of the city, presented himself for admission on a profession of faith, and a fine business man, F. M. Cannon, was received by letter. Constant evidence is given of the continual growth of the church.

Rev. J. H. Coin, once pastor at Greenville, has been quite ill for some time, but is rapidly gaining his

strength. He is now at Lanark, Fla.

The Southwestern Seminary at Fort Worth, Texas, has recently enjoyed a week of excellent lectures from Dr. J. H. Saunders, of China. He spoke twice each day. Some of the evening lectures were illustrated by slides. These lectures were helpful and much enjoyed by the large crowds who heard them.

There is on our desk a copy of the proceedings of the State Convention at McComb. Secretary Lee has done his work well as he always does. In detail all the work of the denomination in the state is unfolded so that none may be ignorant of what has been accomplished.

Dr. E. P. Kennedy, of Beaumont, Texas, has been called to the pastorate of the First Church, Corsicana. He has accomplished great things at Beaumont.

The first church, Marshall, Texas, has called Rev. J. R. Rousseau, of the First Church, Norman, Okla., to the pastorate. He is a son-in-law of Dr. F. C. McConnell, of Atlanta, Ga.

One of the Baptist papers of Virginia, has nominated Dr. Geo. W. McDaniel, of Richmond, as the next president of the Southern Baptist Convention. He would make a good one, but there are others.

The Baptist and Reflector of Tennessee, has gone into the hands of the Convention Board. Dr. Hight C. Moore will edit the paper until some one is elected to fill the place. He would be a fine man to fill the place permanently if he could be spared from his present position.

### TRUSTEES' MEETING OF THE BAPTIST MEMORIAL HOSPITAL.

This meeting was held on January 11th, in the temporary chapel in the new wing of the hospital building. The president of the Board, Dr. W. T. Lowry was in the chair. The meeting was well attended. The gentlemen nominated by the three Baptist State Conventions owning the hospital were duly elected. Those attending from Mississippi were Messrs. W. T. Lowry, J. W. Lee, E. L. Wesson, and Dr. A. L. Emerson. The superintendent, in his report, showed 7619 patients admitted during 1920, 453 births and 237 deaths; this is a death-rate of a little over 3% and includes the many accident victims rushed to the hospital, a number of whom die within a few hours.

Counted by States the patients were 4016 from Tennessee, 1775 from Mississippi, 703 from Arkansas and 1125 from other states. Counted by denominations there were 1982 Baptists, 1930 Methodists, 823 Presbyterians, 381 Christians, 357 Episcopalians, 361 Catholics, 370 Jews, 157 others, 576 none, 673 not recorded. The business operations of the hospital amounted to \$372,029.80, the largest in its history. There were 1079 charity patients for whose keep the sum of \$51,020.37

was expended; 130 of these came from Mississippi. Dr. W. R. Bethea the superintendent, reported harmonious co-operation of all the working forces in the hospital. In fact all concerned, doctors, patients, nurses, visitors, and the house-force, seem greatly pleased with his administration. He emphasizes courtesy and efficient service on the part of the hospital; he requests one, and when necessary both parents to stay with children under 10 years, and loved ones with the very sick. At the same time he asks of visitors due regard for the very liberal visiting hours, from 9 a. m., and for moderation in visiting, for the benefit of the patients, and that all avoid all noise in the building. A member of the Executive Committee suggests that he sometimes doubted whether there was a superintendent, since he now hears no complaint as to the management.

The superintendent recommended certain new departments of hospital treatment to be introduced, and improvements in the course of training for nurses, by which the Seniors are to get special training for superintendents' work, X-ray, and a number of other branches. He is getting now good results in using our own graduates as floor superintendents, they are in hearty sympathy and know the spirit of the institution.

The Architect, Mr. C. H. Pfeil, reported that the new operating rooms on the eighth floor would be ready for inspection and use in a few days. He says they are the finest and most complete in the South, and the equal of any in the land. There are 10 operating rooms. He expects the East wing to be ready within 30 to 45 days. Mr. Jennings moved a vote of thanks to the Architect for the handsome donation of plans and specifications for the nurses' home, now approaching completion.

Friends who have kept up know that building operations have been delayed by the financial conditions which have interfered with collections in connection with the 75 Million Campaign. Some \$200,000.00 debt will have to be carried on the new building operations until the funds come in from outstanding subscriptions. The Tennessee Convention Board has paid some \$80,000.00 on that State's half million subscription; Mississippi's Board has paid \$8,135.35 on the subscription made by the 1919 State Convention of one third of undesignated hospital funds. Nothing has come in as yet on a similar one third subscription made by the 1919 Convention in Arkansas.

After a full forenoon session the trustees adjourned, well pleased with conditions at the hospital. Announcement was made that one of the trustees, Mr. H. Loewer of Wheatley, Ark., had provided enough good, fat goose to feed all the trustees, and the meeting was a full one, especially after dinner. Adjournment was had and all went to the dining room. They sampled the goose liberally and tendered Mr. Loewer a vote of thanks.

M. D. JEFFRIES.

### SCHOOL SONG.

God bless our school, we pray,  
Help each of us this day  
Each task to do.  
Let thy rich blessings fall  
Upon our teachers all,  
And help us, large and small  
Be kind and true.

We thank thee, God in heaven,  
For thou hast always given  
To us thy love  
To thee our songs we raise;  
To thee we give all praise  
For health and happy days,  
Great God above.

When trials come our way,  
Grant we may always say  
"Thy will be done."  
And when we reach the end  
Of our life's journey then  
May all our souls ascend,  
To thy great throne.

### Cabbage Plants

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Thursday, January 27, 1921.

# THE BAPTIST RECORD

THIRTEEN

## SUNDAY SCHOOL LESSON

(Feb. 6, 1921.)

"And Jesus answered and spoke unto them again by parables." When the disciples asked Jesus why He spoke to the Jews in parables. "He answered and said: because it is given unto you to know the mysteries of the Kingdom of heaven but to them it is not given." Matt. 13: 11 Evidently then Jesus means to teach us, (the children of God) the mystery of some phase of the Kingdom of God.

"The Kingdom of heaven is like unto a certain King which made a marriage for his son."

There can be no question about the "Certain King" representing God and the son for whom the marriage was made representing Christ. We are not told here who the bride is nor when and where the marriage is to take place. Other scriptures teach us that the church is the bride or body of Christ Eph. 5:31, 32. The Jews are the invited guests in verse 3. See Matt. 5:7. "And they would not come."

It is a sad fact that the Jews did not accept the invitation John 1:11. And again he sent forth other servants, saying tell them which are bidden behold I have prepared my dinner: my oxen and my fattings are killed and all things are ready, come to the marriage. We are not told here how much time elapsed nor what important events happened between the first invitation recorded in verse 3 and the second invitation by "other" servants recorded in verse 4. But in the light of all the scriptures we learn that two invitations were given to the Jews. One was before the death, resurrection, ascension of Jesus and the coming of the Holy Spirit, evidently referred to in verse 3. The other invitation was given after the death, resurrection of Jesus and the coming of the Holy Spirit. Read Peter's sermon on the day of Pentecost recorded in the second chapter of Acts and note specially verses 14, 22, 38, 39. See also Acts 3: 19, 20, 21. When this second invitation was extended, "they made light of it and went their ways, one to his farm another to his merchandise; and the remnant took his servants and entreated them spitefully and slew them." Here is a clear foretelling of the treatment rendered by the Jews to the servants of God who bore the blessed invitation to the marriage feast "again." They actually slew them. We can hardly imagine such treatment. We might want to treat the language as highly figurative were it not for the recorded account of the killing of James, Acts 12:2 and Stephen Acts 7:58. Tradition tells us that very few of the Apostles died a natural death.

"But when the king heard thereof he was wrath and sent forth his armies and destroyed those murderers and burned up their city." This was prophetic but was literally fulfilled by the Roman army under Titus.

When the Jews rejected both in-

vitations, the first one under the personal ministry of Christ and the second under the ministry of the Spirit, God turns from them nationally for the present age: saying "the wedding is ready but they which were bidden were not worthy." He will deal with them again "when the fullness of the Gentiles become in" but not now. This does not mean that the individual Jew could not be saved by grace through faith if he only would repent and believe.

"Go therefore into the highways and as many as ye shall find, bid to the marriage."

Here is the command to go beyond the confines of Jerusalem and literally hunt for guests regardless of their nationality, merits or social standing, which is a clear type of God's pressing invitation to the Gentiles. This time the servants were successful in finding and securing guests for they "went out into the highways and gathered together all, as many as they found both bad and good and the wedding was furnished with guests."

So there was no failure. It was not a wedding feast without guests. It is true that it was necessary to literally "gather" "both bad and good" but the wedding was furnished with guests. God's plans will not fail. Christ's death will not be without avail. The invitation of the gospel in this Gentile age under the impelling and compelling power of the Holy Spirit will gather together into one body God's elect from among the Gentiles and the remnant according to the election of grace from among the Jews.

"And when the king came in he saw there a man which had not on a wedding garment."

It is not said that this garment was not new, clean, or costly. It may have been new, clean, well fitting and costly but it was not a wedding garment; the kind of garment the king required and without which he would not tolerate a guest.

"The wealth of individuals as well as the riches of kings and princely men, consisted largely of the number of costly garments possessed by them. These were not cut to the form and sewed up to fit the person as garments are made by us but cloth of the proper width cut to the proper length to wrap in folds gracefully over the shoulders and about the person. The garment that was suitable for one person would fit every other person of the same height. The wealthy possessed these garments by the hundreds and kings and princes by the thousands." Guests were furnished these garments on royal occasions. Since these garments were freely furnished by the king there was no reason for refusing an invitation from a king because of rank social standing or poverty. It was for this reason no doubt, that the guest was "speechless" when asked by the king why he came in without a wedding garment.

The Saviour no doubt, meant for the wedding garment to represent the righteousness of Christ which God imputes to every believer in His blessed Son. It was this righteousness which Paul spoke of when

he said: "And be found in Him not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness of God which is by faith" Phil. 3:9.

The guest may have thought his own garment was good enough, just as the legalist feels about his righteousness. If so this parable should be a warning to all such.

He may have been without a wedding garment through the carelessness of the servant in not explaining to him the necessity of it and warning him of the consequences of being without it when the king should come in. If so this parable should impress all religious teachers with the necessity of warning all those whom they teach of the terrible consequences of being found in their own righteousness and not in the righteousness of Christ.

## ANOTHER OLD SOLDIER GONE TO REST.

On Dec. 15th, 1920, at his home in Canton, Bro. J. A. Taylor went home to rest. He was the son of Allen and Emilie Taylor, members of one of the oldest and best families of Madison County. He is survived by his wife and eight children, five daughters and three sons, also by a sister, Laura, and one brother, Turner.

Brother Taylor had been in very poor health for some years, and his sufferings were intense many weeks before he died.

At the age of twenty-five he was baptized into the fellowship of old New Hope Baptist church, near Madison Station, and when the church was moved he also moved his membership with it to Madison Station.

Bro. Taylor was clerk of his church for many years, and his home was the "preachers" home always. Many of the older preachers of Miss. doubtless have visited that home.

Before he was sixteen years old he entered the Civil War, under Captain Jones Ridley, Company A. Withers Artillery. Was in the Siege of Vicksburg, and paroled when that city fell.

Bro. J. A. Taylor was buried in Canton cemetery at the age of 75 years, 2 months and a few days old.

There are a host of friends and relatives in this section who shall cherish the memory of this dear old man, and doubtless his fellow comrades of other days, under the stars and bars, and the banner of the Cross, will pause a moment to offer a prayer in sympathy for his loved ones, and to thank God for his service and fellowship.

"No, sah, Ah don't neber ride on dem things," said an old colored lady, looking in on the merry-go-round. "Why, de other day I seen dat Rastus Johnson git on an' ride as much as a dollah's worth an' get off at the very same place he got on at, an' I sez to him, 'Rastus, I sez, 'yo' spent yo' money, but whar yo' been?'"

Bill: "Of what use are your ankles?"

Henry: "Well, tell me—give it up."

Bill: "To keep your calves out of your corn patch."

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## BIG MOMENTS—RIGHT AND WRONG—AT TOKYO CONVENTION WHEN CHRISTIANITY AND PAGANISM MET

(By Chas. Gallaudet Trumbull)

Trough lanes and lanes of Japanese children—there were fifteen thousand of them—laughing and talking, and then shouting banzai at the top of their lungs, walked the delighted delegates of the World's Eighth Sunday School Convention at Tokyo. It was held in beautiful Hibiya Park, on a Sunday afternoon of glorious October sunshine, this great Rally of the children and teachers of the Christian Sunday-schools of Japan's capital.

"Never in the history of Japan, and probably never in the history of the Far East," said the "Japan Times and Mail" of the following day, "was there such a gathering of Sunday-school workers as that at Hibiya Park." Before the rally in the park the foreign delegates had joined with the Sunday-school children in a great parade through the streets of Tokyo, having assembled in the following order: America, Argentine, Australia, Canada, China, Denmark, England, Formosa, Hawaii, India, Java, Korea, New Zealand, the Philippines, and Scotland.

No Occidental Sunday-school children were ever dressed quite so picturesquely or in such vivid and variegated colorings as the Japanese children who crowded into the park, filling acres and acres of ground as they faced the great reviewing stand from which foreign and Japanese leaders and speakers looked out over the multitude. The sight from that stand was never forgotten. You saw before you a sea of Japanese faces, smiling, laughing children and grown folks. Thousands of claret colored pennants fluttered in the breeze, bearing the letters "W. S. S. A." (World's Sunday School Association), while hundreds of larger banners, red, green, pink, purple, yellow, or blue, covered with Japanese characters, vied with the rest of the gorgeous spectacle. Overhead were strung long lines of small flags of the nations of the world, radiating from the central reviewing stand out to tall poles in the distance. And over and over again the air fairly shook with the shouts of banzai, banzai, banzai!

Camera men were everywhere. A Dictograph was stationed just in front of the speakers, on the reviewing stand. All the Western methods of efficiency and enterprise were there, and the Oriental picturesqueness of the Land of Cherry Blossoms.

A well conducted brass band of Japanese musicians sounded forth the hymn.

"Jesus loves me, this I know,

For the Bible tells me so,"

and the blessed old hymn rang out from the throats of the fifteen thousand Japanese children and teachers with the enthusiastic delegates. Then came "Stand up, stand up for Jesus." Surely the Holy Spirit was gathering out of this land of heathern darkness souls once "having no hope and without God in the world" (Eph. 2:12), and was joining them, in eternal life, to the body of the Lord Jesus Christ.

Following the Christian hymns and reverent prayer came addresses by both Japanese and Western leaders. Justice Maclaren voiced the impression of many as he said: "In my long life-time I have seen many grand demonstrations by Sunday-school people and others, but I do not think that even the older Christian countries from which we have come, have ever seen such a magnificent gathering as this gathered in such a cause as that of the Sunday-school.

Perhaps the most beautiful incident of the entire Sunday afternoon was one of those unexpected, unplanned-for by-products that so often count for most. Mile after mile of the Japanese Sunday-school children on their way to the park passed by the fire-destroyed ruins of the Convention Hall, in the central plaza of the city. Just in front of the ruins, as was noted in a former article, stood a beautiful group of statuary, Christ and children, which had been wholly untouched by flames or smoke. And the children stopped in little groups in front of the figure of our Lord and the other children, and waited a moment while some older person with them explained the meaning of the statuary. Then each such group of Sunday-school children hurried on to recover their places in the parade, while still other children, just behind them stopped to get the blessing of a word about the Lord Jesus before marching forward again in his name.

While this Christian Sunday-school celebration was in progress, an amazing thing was happening in another part of the same city.

The Buddhists were holding, in Shiba Park, a great rally of some fifteen thousand Buddhist Sunday-school children and young people. It is well known that in recent years the Buddhists of Japan have adopted in a surprisingly wholesale way the methods and customs of Christian Sunday-school workers, applying them to their own Buddhist religion and purposes. They have even taken Christian hymns, using both the words and music, but substituting the name of Buddha for Jesus.

The Buddhists had asked that the World's Sunday School Convention should officially recognize and view their simultaneous rally. As explained in the leading editorial in this issue of The Sunday School Times, this was not done officially by the World's Sunday School Executive Committee; but the sad, almost unbelievable fact is that it was done unofficially. Ten delegates of the World's Sunday School Convention, including several Americans, at the request of those in charge of the World's Convention, went to Shiba Park to fellowship with the Buddhist rally.

They were most cordially received, were first taken to a tent where they were served with tea, and then were shown to the platform or reviewing stand from which the Buddhist leaders were conducting their great celebration. Buddhist priests were officiating, and music and fireworks added to the festivity. The President of the Buddhists Association made an address to the great

multitude. Viscount Shibusawa, avowedly a Confucianist as he stated on the platform of the Christian Sunday School Convention, spoke.

A Japanese boy then came forward and made a formal little address greeting the ten Christian delegates. What the boy said, speaking in Japanese, was as follows:

"We, children living in the love and glory of the Buddha, are very glad to welcome the foreign visitors who have come to this country from faraway lands and are attending the Autumnal Reunion. As a token of the welcome we hope they will be pleased to accept this pamphlet of 'The Buddhists' Work for Children,' and garlands of flowers.

"Children Members of the Federation of the Buddhist Organization for Children."

A little Buddhist girl now stepped forward and presented each of the ten delegates a copy of the book telling of the Buddhists' work for children, and great wreaths of flowers were placed around the necks of two of the delegates, gentleman and lady.

These two flower-decorated delegates were then led to the front of the platform and instructed to bow to the thousands of Buddhists, and at this the crowd went wild with enthusiasm, and banzais smote the air again and again.

The leader of the Christian delegates was asked to speak to the Buddhist Sunday-school children, which he did in a brief word of greeting. Cheers upon cheers, banzai upon banzai, followed this message; photographs were taken of all, and then the Christian delegates left the platform and went across the city to the Sunday-school Rally in Hibiya Park, where they appeared on the reviewing stand wearing the floral decorations of the Buddhists.

But the "biggest" moment of the entire convention, in its unexpectedness, its impressiveness and solemnity, its dramatic setting, and perhaps its far-reaching consequences of possible disaster, occurred on Monday morning, October 11, in the Imperial Theatre, when the life-size oil portraits of their Majesties the Emperor and Empress of Japan were unveiled before the convention.

The portraits had been painted, for the convention's presentation to their Imperial Majesties, by the eminent Canadian artist Mr. John W. L. Forster, one of the delegates to the Sunday-school Convention, and were said to be the first painting ever made of any members of the reigning family of Japan by a Western artist. To make the paintings of Japanese royalty was not, of course, a simple matter. Sittings were quite impossible, though permission for the making of the paintings had been granted by the Imperial Household to the World's Sunday School Executive Committee. In addition to photographs of the Emperor and Empress which the artist had, an arrangement was made by the Imperial Household for the portrait painter to occupy a suitable position to see the Emperor and Empress when they were returning one day last autumn, from Nikko to Tokyo. He was very close to them and had a clear view as they passed

## HOW DOCTORS TREAT COLDS AND THE FLU

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from the Imperial train to their waiting carriage. Articles of royal clothing, gold ornaments, medals, and other details of dress and decoration were brought to Mr. Forster's studio in the Imperial Hotel to assist him in his work. Ladies in waiting and gentlemen of the court also helped him, he said, by their sympathy and helpfulness in criticism and suggestion.

It had been announced that the portraits were to be presented in recognition of Japan's great courtesy and kindness in connection with the convention.

Immediately after the opening song service on this Monday one of the leaders of the convention gave careful and fully detailed instructions to the audience of delegates and others who crowded the great theater. He said that when the strange curtain should be lifted all in the house were asked to rise. And when the portraits themselves were shown, "you are requested to bow in respect to their Majesties." Any applause of any kind, during the entire service, was forbidden.

In an impressive hush the great stage curtain ascended, showing the stage flooded with light, and in the center were the portraits completely veiled by national flags of the Empire. Two of the officers of the convention and a Japanese Christian leader stood on the stage by the portraits. Across the entire front of the stage was a beautiful row of potted plants in full bloom. A con-



celeated orchestra of Japanese musicians, the Imperial Band, slowly played the weird, almost uncanny music of the Japanese national hymn.

Quietly the vast audience of thousands of delegates and visitors, both foreigners and Japanese, packing the theater to its top-most galleries, rose to their feet. The flag-curtains automatically drew aside slowly, very slowly, one to the right, the other to the left. Two fine portraits, in richest oil colors, showed in life-like portrayal the soldierly young Emperor in military uniform, and his royal consort in European dress. When the portraits were wholly uncovered the three Christian leaders on the stage bowed their heads, almost the entire audience bowing with them. But not all heads thus bowed in obeisance to the Emperor. Here and there those who dared to look around saw men or women with their heads uplifted, and the faces of such were a study in shocked amazement, indignant protest, or righteous condemnation of what was being done.

The house was still as death. The national anthem came to a close. The flags of the Empire drew together again, veiling the portraits; and the ceremony was over.

The significance of this ceremony is discussed editorially on the facing page in this issue of The Sunday School Times, together with a statement of the views of Japanese Christians. A New York business man on my right said to me, as the ceremony was over, "The name of Christ has received no such recognition in any session of this convention." That business man was one of the few who did not bow. And a missionary on my left said: "Word will go out to the whole world that the World's Sunday School Convention did reverence to the Emperor." Philadelphia.

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### THE HOSPITAL.

Things are going well with the hospital. During December we had 72 patients, 23 of these or nearly one-third of them were charity.

Friends throughout the state have remembered us with many gifts of one kind and another that have helped us greatly. The W. M. U. at Pascagoula, Circle No. 4, W. M. U. at Laurel, the Y. W. A's., at West Point and First Church, Natchez, and the B. Y. P. U. at Shubuta sent a nice lot of towels, table napkins, pillow cases, soap, etc. The Hon. A. T. Stovall at Okolona sent us \$2.00 and Miss Helen Owen, Okolona, sent us \$1.00 to buy a turkey for the Christmas dinner for the student nurses. Ralph Knox and some friends at Houston and J. M. Calmes and the S. S. at Brooksville sent turkeys for Christmas dinner for the hospital.

A word more about the charity work: There are many people throughout the state that need hospital service but are not able to pay for it. These people must be cared for but it is more than the hospital can do to care for all of them and keep up. A few mornings ago out of 23 patients 10 were charity. These people had to be cared for. Why can not the churches pay at least half these expenses. I am sure the well people in almost any church will be glad to care for their sick if the matter is brought before them.

Another little matter about them: many times people come and are in the house before we know they are coming. A fine young lady came from the southern part of the state last summer without letting anyone know she was coming. When she got here there was not a vacant bed in the hospital. When she was told of conditions she went away hurt at us thinking we did not want to take her. If she had let us know she was coming we might have saved a bed for her or planned for her to come when we did have one. It will be well to write the superintendent before coming and find whether there is room.

Taken all the way through, we are getting on well.

M. K. THORNTON.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

### EUPORA AND KILMICHAEL

As the impression has gone out in some mysterious way that I have resigned at Eupora, and several brethren have written me to know the plans of the church as well as my own, I am writing to say that I am very much at Eupora and the work was never in better condition. Our Sunday school and church attendance is fine; and the church moving along nicely in every way.

I resigned at Maben last December, where I have been giving half time for two years, and the church has succeeded in securing the services of Bro. P. S. Rogers for half time; and it could not have done better, because Bro. Rogers is a great preacher and a fine pastor, and he will have no difficulty in rallying

the people of Maben about him as there are many choice spirits there. I greatly enjoyed the time I was with them and very reluctantly separated from them, but the Eupora saints thought that it was better to form a co-operation with KilMichael and allow the above connection between Maben and Ackerman.

I am sure that I am going to like the KilMichael people. I have only been there once but the impression formed, at least on my part, was good. There being an Agricultural High school here and one at KilMichael will give me a great opportunity to reach many of the young people in the counties where they are located, as well as many from other counties, and through them be of some service to others. This will give me an opportunity of speaking to approximately seven hundred boys and girls each week, and I regard that as a privilege worth while.

The writer enjoyed the usual pounding Christmas. This has become so common with the people and pastor here that the latter has come to look forward to it with a great deal of appreciation and expectation, and the people go about it as though they would have each pounding excel the other, and they have long since learned the lesson of advancement.

W. E. FENDLY.

### A TIMELY AND VITAL BOOK.

The enthusiastic testimony of all who have expressed themselves on the Home Mission Board's new book, "Making America Christian," is that it is vital and timely and written in a charming style, and that it should be read by all who care for America and Christianity.

It is by Victor I. Masters, Superintendent of Publicity, and contains a message for educators, preachers and all men and women who love and want to further spiritual truth. It is so arranged that mission study classes may use it, and is already in large demand for classes. One pastor of great church ordered 100 copies for his men to study.

It contains 208 pages and nine chapters, it is finished in handsome gold letter cloth and in paper. Postpaid cloth, \$1.00, paper 50 cents.

Order from BAPTIST BOOK STORE, Jackson, Miss.

To Mr. G. L. Martin:

In looking over the Baptist Record of Jan. 6-21, I came across your appeal for prayer, and it touched me very deeply. If any prayer that I may utter will help you I certainly will appeal to the Lord to help you in the way He knows best. I, myself ask that I may be mentioned in the prayers of our brethren, that I may remain steadfast in the faith.

I have known our Saviour only a few months, however I have rejoiced to think that I did not drift away in sin and receive the wages of sin which is death, but rather I saw the light and now my heart is filled with love and with pity for the sinner and every day almost, I speak a word to some lost soul and I feel so good after doing so, I intend to keep up the good work.

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### POETIC AT 70.

I have thought for some time I would your Bible Club join I have read it through times thirty-nine, And it's pages are ragged and torn, I have long since known the books, and read them as they come But oftentimes, I just read them anywhere some. I have not: like my friend read it in a month and a day, But have read it through from February unto the month of May. Three times last year did I read it through, And three times the year before I read it too. I have reached my three score years and ten, And hope to number my readings to my years that's been. I am now reading it through at night to my brother, For don't you know; just we two live together. Yours for advancement, MRS. E. J. WILBOURN.

### IN MEMORY OF LITTLE LA VERN BADON.

One so young and dear has left you, None can ever fill her place, God it seems has loved her better, Send up to Him your fullest grace. Though you loved her very dearly, And gave to her your tenderest care, But lying in the arms of Jesus, She is safe from every snare.

—AUNT MEDA.

John: "What is it that stands on eight legs and sings?" Sam: "Don't know." John: "A male quartet."



## CLINTON B. Y. P. U.

Address by Robt. Gandy, Pres.

Brother Wall, Members of the Clinton Baptist Church and co-workers of the B. Y. P. U.'s. It is indeed a pleasure for us to meet together and speak of the results of our efforts put forth during the past year and the importance of the work in which we have been engaged. From our meeting here tonight it is hoped that there may come new inspiration and encouragement for the putting forth of more consecrated effort on our part during the year before us.

One year ago we installed officers for four unions with a total membership of 227. One year ago 80 per cent efficiency for the leading union was considered a high average. Today 80 per cent efficiency would be considered a low average for the union having the lowest average of all four unions.

The high mark was set this session just before Christmas when the Patterson Union, with an enrollment of 60, reported that every member was present and that every member was a systematic Bible Reader and a systematic giver. In other words the Union was 100 per cent in every phase of B. Y. P. U. work. This was a thrilling experience and filled all with gratitude. On that same day the Berry Union had 52 present and only 2 absent. The Clinton Union had 70 present and 4 absent. The Wall Union had 43 present and 8 absent or a sum total of 225 present and only 14 absent, some of whom were away preaching or doing other religious work. 229 were systematic Bible Readers and 234 systematic givers.

That we are proud of this record is true, but we are much more proud of the fact that there exists today in each union a spirit of service, devotion and expansion that bids fair to express itself in greater development of Christian character and very likely a fifth union for the session of 1921 and 1922.

Our work has made progress gradually but surely, and under the leadership of Him whom we serve we pray that it may ever be thus.

The importance of our B. Y. P. U. work—for it is the unions here that we are concerned about—may be best realized when reviewed from two standpoints. One, from conditions strictly local and the other from the B. Y. P. U. purpose. For the use of the word local I have no apology, but should like you to let it be in your minds during the entire discussion, since local applied to B. Y. P. U. work only tends to intensify and make the work more important instead of making it narrow.

Considering then, the conditions strictly local we find that, for one thing, the union work furnishes a healthful diversion. For six days our minds are intense and our efforts directed along College lines of endeavor. Then the week end comes and Sunday is present with us. We want and are going to have something just a bit different. During the week our association has been limited. We have not had time to branch out into community life. But in our union work we find something

different, and it is worth while. Our programs and meetings are interesting. There is a greater association and that which resembles, to some extent, more of the community life. This occupies our time, gives us that diversity needed and with it a brighter outlook on life. This would be good theory, were it not so manifestly practical with all students who have experienced it.

No other one thing can testify to the importance of the B. Y. P. U. work in Clinton more than the fact that at best so little time is given to the development of the spiritual life and that the union work seeks to give more time to this. And this is not said in a critical way, for if there is any place where the religious life stands out preeminent it is here. But the point I am trying to establish is that this is the formative time of our lives and relatively we spend but little time seeking to realize that greater experience which comes through Christian development. As a minimum one might say that for 6 hours a week we take strenuous exercises to develop the body, for 30 ours we are engaged in increasing our thinking capacity, and as a maximum we spend only about 5 ours a week in devotion and services that are for the spiritual life—and for many of us the number of hours might be made much less. Of course there comes the spiritual development through study and in our homes, but yet the great fact remains that at best we do little toward soul culture. The B. Y. P. U. strives to render as great service as possible along this line, as will be seen later when we deal with the B. Y. P. U. developing Christian character.

Another thing that I think is strictly local and worthy of mention is the nature of our meetings and programs. In seeking to best describe them I wrote the following words: thoroughness, dignity, pride, interest, decency, order. After considering them all I become convinced that there is a bit of dignity and pride in the way every officer and member goes about their respective work; that there is great interest manifested not only in my part of the work but in everybody else's; that everything is done thoroughly. In decency and with order I know from first hand knowledge. Consequently the description was written that in our meetings and programs there is thoroughness, dignity, pride and interest and that they are carried on in decency and in order.

There is much importance attached to the way in which our meetings are carried on. This can possibly be best illustrated by relating what occurred a few nights ago. Several of us were in a room and a gentleman came in and asked if he could get a copy of Robert's Rules of order. Not being able to get the book he went on to another room and as he left someone asked what he wanted with that book. The reply was that he had been elected president of one of the B. Y. P. U.'s and wanted to brush up on parliamentary rules. The significance of this may not be clear, but the training derived from such methods of procedure make it very clear, and when these meetings

are made rich with a program on initial religious questions and each speaker has spent time in preparing to do his best, and then does the best he can, its importance can no longer be questioned. I know of no meetings in which there is to be had such practical development in speaking and in doing real work than in these meetings. We have an unusually high standard of programs and all are cooperating to maintain them so.

We are college students. Practically everyone understands fully the B. Y. P. U. work. Along this line we are familiar with the sacrifice and effort that is necessary for making possible the carrying on of our union work in the best way. We do not say it in a boastful way, but there are not so very many unions just so situated and informed for this work as we. Consequently each union might be termed an intelligent democracy composed of youthful vigor. In this we get very valuable training and derive some wonderfully good experiences. This again shows our local importance but it should much more challenge us on to do our very best at all times, seeing that we are so fortunately arranged and that there is justly expected from us the very highest efficiency. We have the time, place, members and intelligence for doing something, and the spirit of God should be given enough right-of-way in our lives to make the Clinton B. Y. P. U.'s prove worthy of the opportunities given. To do this we must set a standard high enough for all other unions of this State to work towards. Nothing less should be expected.

Turning to the real B. Y. P. U. purpose, we meet first with the consideration of harmony in church membership. That shortly we shall called upon to take a lead in all church work is evident. That we need some previous training for this is recognized by all. Some of us will be pastors, some deacons, some clerks, some teachers, some choristers, some attentive and devoted supporters and so on. For all this the union work provides, to some extent, for practical training along these lines. We learn both, how to lead and to be led. We learn how to work and we learn to want to work and to take a great interest in the welfare of our church work in general.

In this connection it is well for us to realize also that we have students here from churches all over the state, and that the standard set here will largely determine the standards set elsewhere. Let us not forget that the one who takes the least active part here may, back at home, be the sole leader. There may not be much said by him here, and possibly not much done, but there is that constant and close observation that will tell when the time comes. If the B. Y. P. U. purpose makes the work important, it reaches its greatest importance in Baptist college unions.

Another phase of the purpose of our B. Y. P. U.'s which adds much to its importance is the development of Christian character. Only young Christians are among our

members. And it is that greater self in life that we seek to attain, but not from a selfish motive.

Primarily our work is based upon scripture and first of all we strive to acquire the habit of daily systematic Bible reading. The readings for each day in the quarter are outlined so that we know what we are reading about so that we get those rich sustaining passages, and so that each member is reading them as the other members are reading at the same time. The habit of reading the Bible daily and with system is worth much, but the substance of the reading is worth much more. There is a broadening of our Biblical information, and there is also an increasing religious experiences as the scriptures unfold the Christian character grows.

In addition to this reading of scriptures there is the prayer life. Devotion to God is found in our meetings and the prayer life just naturally grows out of the nature of our work. Who reading from day to day in God's word, could not stop and breath a prayer from the depths of his soul. Who leading others, under such conditions, could refrain from asking leadership at His own hands.

Then in preparing to speak every one is silently moved to pray for strength to do his best and when he has succeeded he utters a prayer of thanks. Thus the whole nature of the work, together with one emphasis laid upon prayers, develops within all something of the spirit and habit of prayer. And we come to know something of the power in earnest prayer.

But the work does not stop there. It instills in the young Christian the willingness and habit to work. Willing because he has been trained to work and knows that he can do it. Willing because by working some he has seen a greater need of it. Willing because from the habit of it he has denied something worth while.

All this, we believe, enters into making our work very important. So we count everyones support to the end that we may faithfully and efficiently make due use of the opportunities offered us.

I would call upon every officer and member to enter into a covenant for the accomplishment of three definite things during the remaining part of this session: First, that we make the B. Y. P. U. work and allowance a matter of conscience.

Second, that we let a deep under current of devotion govern our actions.

Third, that each union form a compact unit for attaining the 100 % efficiency mark.

With every officer and member united in this and following the leadership of God we can move forward and accomplish our one great purpose, and have several 100 % reports from each Union during these remaining months.

Let us follow His lead and work out His purpose in life for us.

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